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GREEK GRAMMAR TO XENOPHON

BY THE

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HEAD MASTER OF THE GRAMMAR-SCHOOL OF KING EDWARD THE SIXTH,
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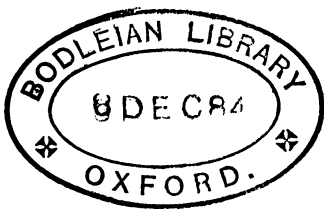
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NEW-STREET SQUARE

PREFACE.

AFTER several years' experience in teaching Greek, and the use of various elementary manuals, none of which I find wholly satisfactory, I have put together the materials of the present work, in the hope that I may make the early study of Greek more interesting and less irksome to young beginners.

My objections to the ordinary Delectuses are, first, the impossibility of awakening anything like an *interest* in the short detached sentences of which they consist—an objection to which even the best and most modern are open, however carefully they are compiled; secondly, the attempt to illustrate *all* forms and constructions in an elementary book, instead of confining the pupil's attention, *at first, exclusively* to the *commonest* parts of accidence and syntax; and thirdly, as the sentences are taken from a great multitude of authors of all ages, prose and verse often intermixed, there is a great difficulty in getting the learner to appreciate style and purity of diction: whereas I hope, by confining the attention to three or four authors, to enable those who use this book imper-

ceptibly to acquire some critical judgment, in ever so small a degree, as to difference of style.

I have chosen some easy narratives and parables from S. Luke, as the purest in style and the most classical of the Evangelists; some short fables from Æsop, and odes from Anacréon, more for their ease and simplicity of diction, than from any belief in their genuineness; and some well-known passages in Xenophon. I trust that any boy who has honestly worked through this book, which may be used from the first day on which he learns to read the Greek words, will have a good practical knowledge of all the commonest, and of many of the more peculiar, forms and constructions of the Greek language, and an extensive copia verborum with which to commence the *Anabasis* of Xenophon, to which it is meant to be a stepping stone.

Although, *at first sight*, too much help may seem given, still, I trust it will, on examination, be found that this is only a seeming objection; as the work is strictly progressive in character, the questions becoming harder, lesson by lesson. The words at first are arranged under their proper parts of speech, so that each pupil can be assigned exactly what he ought to learn, according to his progress in Greek grammar, whether his knowledge of it ceases at the nouns, adjectives, pronouns, or one or more species of verbs; and if *re-translation* is frequently used, he will be taught to apply, from the very first, the forms and rules that he learns in his grammar, in-

stead of waiting, as is often the case, for six months, or even a year or more, before he is called upon to analyse a sentence, or to do more than exercise his memory on dry and unemployed paradigms.

This work is especially adapted to Wordsworth's Greek Grammar; but it may be as easily used with other grammars. The only other apparatus required is my "Irregular Greek Verbs, tabularly arranged" on a card, price one shilling, published by Messrs. Longmans, which contains, besides a classification of the verbs, an appendix, giving "a few hints on Greek Grammar for Beginners."

JOHN DAY COLLIS, D.D.

BROMSGROVE: October 1, 1860.

PREFACE TO THE THIRD EDITION.

IN the third Edition I have cancelled the six pages containing the Greek Version of the Canticles in the Book of Common Prayer, and have substituted an Appendix containing fourteen pages of Xenophon. This Appendix can be had separately by purchasers of the First and Second Editions, price *Sixpence*.

J. D. C.

BROMSGROVE: March 17, 1863.

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PONTES CLASSICI, No. II.

STEPPING-STONE FROM THE BEGINNING OF GREEK
GRAMMAR TO XENOPHON.

PART I.

(To be learned by heart.)

I.

The Lord's Prayer.—St. Matt. vi. 9—13.

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς,
ἁγιασθήτω τὸ ὄνομά σου·
ἐλθέτω ἡ βασιλεία σου·
γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ,
καὶ ἐπὶ τῆς γῆς.

Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον·
καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν,
ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν·
καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν,
ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.
ὅτι σοῦ ἐστὶν ἡ βασιλεία καὶ ἡ δυνάμις καὶ ἡ δόξα
εἰς τοὺς αἰῶνας. ἀμήν.

B

II.

The Ten Commandments. — Exodus xx. 1—17.

Καὶ ἐλάλησε Κύριος πάντας τοὺς λόγους τούτους, λέγων, Ἐγὼ εἰμι Κύριος ὁ Θεός σου, ὅστις ἐξήγαγόν σε ἐκ γῆς Αἰγύπτου, ἐξ οἴκου δουλείας.

First Commandment.

Οὐκ ἔσονται σοι θεοὶ ἕτεροι πλὴν ἐμοῦ.

Second Commandment.

Οὐ ποιήσεις σεαυτῷ εἰδωλον, οὐδὲ παντὸς ὁμοίωμα, ὅσα ἐν τῷ οὐρανῷ ἄνω, καὶ ὅσα ἐν τῇ γῇ κάτω, καὶ ὅσα ἐν τοῖς ὕδασιν ὑποκάτω τῆς γῆς.

Οὐ προσκυνήσεις αὐτοῖς, οὐδὲ λατρεύσεις αὐτοῖς · Ἐγὼ γάρ εἰμι Κύριος ὁ Θεός σου, Θεὸς ζηλωτῆς, ἀποδίδους ἀμαρτίας πατέρων ἐπὶ τέκνα, ἕως τρίτης καὶ τετάρτης γενεᾶς τοῖς μισοῦσί με, καὶ ποιῶν ἔλεος εἰς χιλιάδας τοῖς ἀγαπῶσί με, καὶ τοῖς φυλάσσουσι τὰ προστάγματά μου.

Third Commandment.

Οὐ λήψῃ τὸ ὄνομα Κυρίου τοῦ Θεοῦ σου ἐπὶ ματαίῳ · οὐ γὰρ καθαρίσει Κύριος ὁ Θεός σου τὸν λαμβάνοντα τὸ ὄνομα αὐτοῦ ἐπὶ ματαίῳ.

Fourth Commandment.

Μνήσθητι τῆς ἡμέρας τῶν σάββατων, ἀγιάζειν αὐτήν.

Ἐξ ἡμέρας ἔργῳ, καὶ ποιήσεις πάντα τὰ ἔργα σου.

Τῇ δὲ ἡμέρᾳ τῇ ἐβδόμῃ σάββατα Κυρίῳ τῷ Θεῷ σου · οὐ ποιήσεις ἐν αὐτῇ πᾶν ἔργον σὺ, καὶ ὁ υἱός

σου, καὶ ἡ θυγάτηρ σου, ὁ παῖς σου, καὶ ἡ παιδίσκη σου, ὁ βοῦς σου, καὶ τὸ ὑποζύγιόν σου, καὶ πᾶν κτήνος, καὶ ὁ προσήλυτος ὁ παροικῶν ἐν σοί.

Ἐν γὰρ ἑξ ἡμέραις ἐποίησε Κύριος τὸν οὐρανὸν, καὶ τὴν γῆν, καὶ τὴν θάλασσαν, καὶ πάντα τὰ ἐν αὐτοῖς, καὶ κατέπαυσε τῇ ἡμέρᾳ τῇ ἑβδόμῃ · διὰ τοῦτο εὐλόγησε Κύριος τὴν ἡμέραν τὴν ἑβδόμην, καὶ ἡγίασεν αὐτήν.

Fifth Commandment.

Τίμα τὸν πατέρα σου, καὶ τὴν μητέρα σου, ἵνα εὖ σοι γένηται, καὶ ἵνα μακροχρόνιος γένη ἐπὶ τῆς γῆς τῆς ἀγαθῆς, ἣν Κύριος ὁ Θεός σου δίδωσί σοι.

Sixth, Seventh, and Eighth Commandments.

Οὐ φονεύσεις. Οὐ μοιχεύσεις. Οὐ κλέψεις.

Ninth Commandment.

Οὐ ψευδομαρτυρήσεις κατὰ τὸν πλησίον σου μαρτυρίαν ψευδῇ.

Tenth Commandment.

Οὐκ ἐπιθυμήσεις τῆς γυναικὸς τοῦ πλησίον σου · οὐκ ἐπιθυμήσεις τῆς οἰκίας τοῦ πλησίον σου, οὔτε τοῦ ἀγροῦ αὐτοῦ, οὔτε τοῦ παιδὸς αὐτοῦ, οὔτε τῆς παιδίσκης αὐτοῦ, οὔτε τοῦ βοῦς αὐτοῦ, οὔτε τοῦ ὑποζυγίου αὐτοῦ, οὔτε παντὸς κτήνους αὐτοῦ, οὔτε ὅσα τῷ πλησίον σου ἐστί.



III.

Evangelical Summary of the Decalogue. — S. Matt.
xxii. 37—40.

Ἀγαπήσεις Κύριον τὸν Θεόν σου, ἐν ὅλῃ τῇ καρδίᾳ σου, καὶ ἐν ὅλῃ τῇ ψυχῇ σου, καὶ ἐν ὅλῃ τῇ διανοίᾳ σου.

Αὕτη ἐστὶ πρώτη καὶ μεγάλη ἐντολή· δευτέρα δὲ ὁμοία αὐτῇ·

Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

Ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὁλος ὁ νόμος καὶ οἱ προφῆται κρέμονται.

IV.

The Apostles' Creed.

Πιστεύω εἰς Θεὸν Πατέρα παντοκράτορα,
ποιητὴν οὐρανοῦ καὶ γῆς·

καὶ εἰς Ἰησοῦν Χριστὸν τὸν υἱὸν αὐτοῦ τὸν μονογενῆ,

Κύριον ἡμῶν, συλληφθέντα ἐκ Πνεύματος Ἁγίου,
γενηθέντα ἐκ Μαρίας τῆς παρθένου·

παθόντα ἐπὶ Ποντίου Πιλαῖτου,

σταυρωθέντα, θανόντα, καὶ ταφέντα·

κατελθόντα εἰς ᾄδου·

τῇ τρίτῃ ἡμέρᾳ ἀναστάντα ἐκ νεκρῶν·

ἀνελθόντα εἰς οὐρανοὺς, καθεζόμενον ἐκ δεξιῶν

τοῦ Πατρὸς τοῦ παντοκράτορος·

ὅθεν μέλλει ἔρχεσθαι κρίνειν ζῶντας καὶ νεκρούς.

Πιστεύω εἰς Πνεῦμα Ἅγιον·

πιστεύω τὴν ἁγίαν ἐκκλησίαν καθολικὴν,

ἁγίων κοινωνίαν, ἄφεσιν ἁμαρτιῶν,

σαρκὸς ἀνάστασιν, ζωὴν αἰώνιον. ἀμήν.

END OF PART I.

PART II.

GOSPEL EXTRACTS.

In the following notes :—

N. = Nouns, to be looked out in Wordsworth's Greek Grammar, §§ 14 to 29. Many of the most irregular will be found declined at length in the Appendix to the Author's Card of "Irregular Greek Verbs." (Gk. Cd. = Greek Card.)

A. = Adjectives, Wordsworth, §§ 30 to 32. For comparison of adjectives, see Gk. Cd., App. 4.

P = Pronouns, W., § 37. Gk. Cd., App. 5.

V. = Verbs. V. ω. Verbs in ω or ομαι*, W., §§ 41 and 42. Gk. Cd., App. 7.
V. μι. Verbs in μι, W., §§ 71 to 75. εἰμι, Gk. Cd., App. 6.
Compounds of ἵστημι, Gk. Cd., App. 8.

V. contr. Contracted verbs, W., § 43.

A. = Adverbs, capable of comparison, W., § 97. Gk. Cd., App. 4.

All declinable parts of speech may be parsed according to the "Parsing Form," page 175.

* Deponent verbs will be marked as they occur.

LESSON I.

S. Luke ii. 41.—Jesus taken by his Parents to Jerusalem.

41. Καὶ ἐπορεύοντο οἱ γονεῖς τοῦ Ἰησοῦ κατ' ἔτος εἰς Ἱερουσαλὴμ τῇ ἑορτῇ τοῦ πάσχα.

42. Καὶ ὅτε ἐγένετο ἑτῶν δώδεκα, ἀναβάντων αὐτῶν εἰς Ἱεροσόλυμα κατὰ τὸ ἔθος τῆς ἑορτῆς.

43. Καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν

αὐτοὺς, ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλὴμ· καὶ οὐκ ἔγνω Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ.

N. 1. γονεῖς. 2. Ἰησοῦς. 3. τὸ ἔτος. 4. ἑορτῇ. 5. πάσχα. 6. τὸ ἔθος. 7. ἡμέρας. 8. παῖς. 9. μήτηρ.

P. αὐτῶν.

V. ω. 1. ἐπορεύοντο. 2. ἐγένετο. 3. ἀναβάντων. 4. τελειωσάντων. 5. ὑποστρέφειν. 6. ὑπέμεινεν. 7. ἔγνω.

1. Name the prepositions above, and their cases.

2. When is οὐ used, when οὐκ, when οὐχ ?

3. ἀναβάντων αὐτῶν, why the genitive ?

LESSON II.

S. Luke ii. 44. — The same.

44. Νομίσαντες δὲ αὐτὸν ἐν τῇ συνοδίᾳ εἶναι, ἦλθον ἡμέρας ὁδόν, καὶ ἀνεζήτουν αὐτὸν ἐν τοῖς συγγενέσι καὶ ἐν τοῖς γνωστοῖς·

45. Καὶ οὐχ εὐρόντες αὐτὸν, ὑπέστρεψαν εἰς Ἱερουσαλὴμ, ζητοῦντες αὐτόν.

46. Καὶ ἐγένετο μεθ' ἡμέρας τρεῖς, εὗρον αὐτὸν ἐν τῷ ἱερῷ, καθεζόμενον ἐν μέσῳ τῶν διδασκάλων, καὶ ἀκούοντα αὐτῶν, καὶ ἐπερωτῶντα αὐτούς.

N. 1. συνοδία. 2. ἡμέρας. 3. ὁδόν. 4. ἱερῷ. 5. διδασκάλων.

A. 1. γνωστὸς. 2. τρεῖς. 3. μέσος. 4. συγγενέσι.

P. αὐτόν.

V. ω. 1. νομίσαντες. 2. ἦλθον. 3. εὐρόντες. 4. ὑπέστρεψαν. 5. ἐγένετο. 6. εὗρον. 7. καθεζόμενον. 8. ἀκούοντα.

V. μι. εἶναι.

V. contr. 1. ἀνεζήτουν. 2. ζητοῦντες. 3. ἐπερωτῶντα.

1. Name the prepositions above, and their cases.

2. Why is εἶναι in the infinitive ?

3. Why is ἀκούοντα followed by a genitive ?

LESSON III.

S. Luke ii. 47. — The same.

47. Ἐξίσταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ, ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ.

48. Καὶ ἰδόντες αὐτὸν, ἐξεπλάγησαν· καὶ πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ εἶπε, Τέκνον, τί ἐποίησας ἡμῖν οὕτως; ἰδοὺ, ὁ πατήρ σου καὶ γὰρ ὀδυνώμενοι ἐζητοῦμέν σε.

49. Καὶ εἶπε πρὸς αὐτοὺς, Τί ἐζητεῖτέ με; οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ Πατρός μου δεῖ εἶναι με;

N. 1. συνέσει. 2. ἀποκρίσεσιν. 3. μήτηρ. 4. τέκνον. 5. πατήρ.

A. πάντες.

P. 1. αὐτοῦ, why the genitive? 2. ἡμῖν. 3. καὶ γὰρ. 4. σέ. 5. με.

V. ω. 1. ἀκούοντες. 2. ἐξεπλάγησαν. 3. ᾔδειτε.

V. μι. 1. ἐξίσταντο. 2. εἶπε^a. 3. εἶναι.

V contr. 1. ἰδόντες^b. 2. ἐποίησας. 3. ὀδυνώμενοι. 4. ἐζητοῦμεν. 5. δεῖ.

1. Why is ὀδυνώμενοι (v. 48) plural and masculine?

2. What are the nominatives to ἐζητοῦμεν?

3. Why is the second με (v. 49) in the accusative?

^a As being placed, for convenience, under φημί.

^b As being placed under ἰράω.

LESSON IV.

S. Luke ii. 50. — The same.

50. Καὶ αὐτοὶ οὐ συνήκαν τὸ ῥῆμα δ' ἐλάλησεν αὐτοῖς.

51. Καὶ κατέβη μετ' αὐτῶν, καὶ ἦλθεν εἰς Ναζαρέτ· καὶ ἦν ὑποτασσόμενος αὐτοῖς. Καὶ ἡ μήτηρ αὐτοῦ διετῆρει πάντα τὰ ῥήματά ταῦτα ἐν τῇ καρδίᾳ αὐτῆς.

52. Καὶ Ἰησοῦς προέκοπτε σοφία καὶ ἡλικία, καὶ χάριτι παρὰ Θεῷ καὶ ἀνθρώποις.

N. 1. τὸ ῥῆμα. 2. μήτηρ. 3. καρδιά. 4. σοφία. 5. ἡλικία. 6. χάριτι. 7. Θεῷ. ἀνθρώποις.

A. πάντα.

P. 1. αὐτοί. 2. ὁ. 3. ταῦτα. 4. αὐτῆς.

V. ω. 1. κατέβη. 2. ἦλθεν. 3. ὑποτασσόμενος. 4. προέκοπτε.

V. μι. 1. συνήκαν. 2. ἦν.

V. contr. 1. ἐλάλησεν. 2. διετήρει.

1. Name the prepositions above and their cases.

2. What case is ὁ (v. 50)?

3. What is the position of demonstrative pronouns?

LESSON V.

S. Luke iii. 1.—The Preaching of John the Baptist.

1. Ἐν ἔτει δὲ πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καισαῖος, ἡγεμονεύοντος Ποντίου Πιλάτου τῆς Ἰουδαίας, καὶ τετραρχούντος τῆς Γαλιλαίας Ἡρώδου, Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετραρχούντος τῆς Ἰτουραίας καὶ Τραχωνίτιδος χώρας, καὶ Λυσανίου τῆς Ἀβιληνῆς τετραρχούντος.

2. Ἐπ' Ἀρχιερέων Ἄννα καὶ Καϊᾶφα, ἐγένετο ῥῆμα Θεοῦ ἐπὶ Ἰωάννην τὸν τοῦ Ζαχαρίου υἱὸν ἐν τῇ ἐρήμῳ.

3. Καὶ ἦλθεν εἰς πᾶσαν τὴν περίχωρον τοῦ Ἰορδᾶνου, κηρύσσων βάπτισμα μετανοίας εἰς ἅφεςιν ἁμαρτιῶν.

N. 1. ἔτει. 2. ἡγεμονίας. 3. Τιβερίου. 4. Καισαρος. 5. Ποντίου. 6. Πιλάτου. 7. Ἰουδαίας. 8. Ἡρώδης. 9. ἀδελφοῦ. 10. Τραχωνίτιδος. 11. χώρας. 12. Λυσανίου. 13. ἀρχιερέων. 14. ῥῆμα. 15. Θεοῦ. 16. ἐρήμῳ. 17. περιχωσον. 18. βάπτισμα. 19. μετανοίας. 20. ἅφεςιν. 21. ἁμασιῶν.

A. 1. πεντεκαιδεκάτῳ. 2. πᾶσαν.

V. ω. 1. ἡγεμονεύοντος. 2. ἐγένετο. 3. ἦλθεν. 4. κηρύσσων.

V. contr. τετραρχούντος.

1. Prepositions with cases.

2. Why is ἡγεμονεύοντος Ποντίου Πιλάτου in the genitive?

3. Put into Latin, "when Pontius Pilate was Procurator."

4. Account for all the other genitives in v. 1.

5. What feminine nouns in *os* occur in these verses?

LESSON VI.

S. Luke iii. 4. — The same.

4. Ὡς γέγραπται ἐν βίβλῳ λόγων Ἡσαίου τοῦ προφήτου, λέγοντος, Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἑτοιμάσατε τὴν ὁδὸν Κυρίου · εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.

5. Πᾶσα φάραγξ πληρωθήσεται, καὶ πᾶν ὕψος καὶ βουνὸς ταπεινωθήσεται · καὶ ἔσται τὰ σκολιὰ εἰς εὐθείαν, καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας.

6. Καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ Θεοῦ.

N. 1. βίβλῳ (fem.). 2. λόγων. 3. προφήτου. 4. φωνή. 5. ὁδὸν. 6. κυρίου. 7. τρίβους. 8. φάραγξ. 9. ὕψος. 10. βουνὸς. 11. σὰρξ. 12. σωτήριον. 13. Θεοῦ.

A. 1. εὐθείας. 2. πᾶσα. 3. σκολιὰ. 4. τραχεῖαι. 5. λείας.

P. αὐτοῦ.

V. ω. 1. γέγραπται. 2. λέγοντος. 3. ἐτοιμάσατε.

V. μι. ἔσται.

V. contr. 1. βοῶντος. 2. ποιεῖτε. 3. πληρωθήσεται. 4. ταπεινωθήσεται. 5. ὄψεται.

1. Name the four feminine nouns in *os*, in v. 4.

2. Decline *πᾶσα φάραγξ* together; also *πᾶν ὕψος*.

3. Why is *ἔσται* (v. 5) singular?

4. What agrees with *εὐθείαν*?

5. Name all the active participles of *ὁράω*.

LESSON VII.

S. Luke iii. 7. — The same.

7. Ἐλεγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ' αὐτοῦ, Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;

8. Ποιήσατε οὖν καρποὺς ἀξίους τῆς μετανοίας · καὶ μὴ ἄρξῃσθε λέγειν ἐν ἑαυτοῖς, Πατέρα ἔχομεν τὸν

Ἀβραάμ· λέγω γὰρ ὑμῖν, Ὅτι δύναται ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγείραι τέκνα τῷ Ἀβραάμ.

9. Ἦδη δὲ καὶ ἡ ἀξιῖνη πρὸς τὴν ρίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον μὴ ποιῶν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.

N. 1. ὁ ὄχλος. 2. γεννήματα. 3. ἐχιδνῶν. 4. ὀργῆς. 5. καρπὸς. 6. μετανοίας. 7. πατέρα. 8. λίθων. 9. τέκνα. 10. ἀξιῖνη. 11. ρίζαν. 12. δένδρων. 13. πῦρ.

A. 1. ἄξιος. 2. πᾶν. 3. καλὸν.

P. 1. αὐτοῦ. 2. τίς. 3. ὑμῖν. 4. ἑαυτοῖς. 5. τούτων.

V. ω. 1. ἔλεγεν. 2. ἐκπορευομένοις. 3. βαπτισθῆναι. 4. φυγεῖν. 5. μελλούσης. 6. ἤρξασθε. 7. λέγειν. 8. ἔχομεν. 9. ἐγείραι. 10. ἐκκόπτεται. 11. βάλλεται.

V. μι. 1. ὑπέδειξεν. 2. δύναται. 3. κεῖται.

V. contr. 1. ποιήσατε. 2. ποιῶν.

1. Show the position of demonstrative pronouns from these verses.

2. What words above cannot come first in a sentence?

3. Why is ἐγείραι (v. 8) the infinitive?

LESSON VIII.

S. Luke iii. 10. — The same.

10. Καὶ ἐπηρώτων αὐτὸν οἱ ὄχλοι λέγοντες, Τί οὖν ποιήσομεν;

11. Ἀποκριθεὶς δὲ λέγει αὐτοῖς, Ὁ ἔχων δύο χιτῶνας, μεταδότη τῷ μὴ ἔχοντι· καὶ ὁ ἔχων βρώματα, ὁμοίως ποιεῖτω.

12. Ἦλθον δὲ καὶ τελῶναι βαπτισθῆναι, καὶ εἶπον πρὸς αὐτὸν, Διδάσκαλε, τί ποιήσομεν;

13. Ο δὲ εἶπε πρὸς αὐτοὺς, Μηδὲν πλέον παρὰ τὸ διαταγμένον ὑμῖν πράσσετε.

N. 1. ὄχλοι. 2. χιτῶνας. 3. βρώματα. 4. τελῶναι. 5. διδάσκαλε.

A. 1. δύο. 2. μηδὲν. 3. πλέον.

P. 1. αὐτὸν. 2. τί. 3. ὑμῖν.

V. ω. 1. λέγοντες. 2. ἀποκριθεὶς. 3. λέγει. 4. ἔχων. 5. ἦλθον. 6. βαπτισθῆναι. 7. διατεταγμένον. 8. πρᾶσσετε.

V. μι. 1. μεταδότω. 2. εἶπον.

V. contr. 1. ἐπηρώτων. 2. ποιήσομεν. 3. ποιείτω.

1. Decline in the plural οἱ ὄχλοι λέγοντες, and δύο χιτῶνες.
2. What is the proper English of ἀποκριθεὶς λέγει? What is the literal English?
3. What is the singular of δύο χιτῶνες?
4. Decline ὁ μὴ ἔχων. Note μὴ, not οὐ, thus between the article and the participle.
5. Compare πλέον in the neuter singular and plural.

LESSON IX.

S. Luke iii. 14. — The same.

14. Ἐπηρώτων δὲ αὐτὸν καὶ στρατευόμενοι λέγοντες, Καὶ ἡμεῖς τί ποιήσομεν; Καὶ εἶπε πρὸς αὐτοὺς, Μηδένα διασεΐσητε, μηδὲ συκοφαντήσητε· καὶ ἀρκεῖσθε τοῖς ὀψωνίοις ὑμῶν.

15. Προσδοκῶντος δὲ τοῦ λαοῦ, καὶ διαλογιζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου, μήποτε αὐτὸς εἴη ὁ Χριστὸς,

16. Ἀπεκρίνατο ὁ Ἰωάννης ἀπ᾽ αἰσι λέγων, Ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς· ἔρχεται δὲ ὁ ἰσχυρότερός μου, οὗ οὐκ εἰμὶ ἰκανὸς λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων· αὐτὸς ὑμᾶς βαπτίσει ἐν Πνεύματι ἁγίῳ καὶ πυρί·

N. 1. ὀψωνίοις. 2. λαοῦ. 3. καρδίαις. 4. Ἰωάννου. 5. Χριστὸς. 6. ὕδατι. 7. ἱμάντα. 8. ὑποδημάτων. 9. Πνεύματι. 10. πυρὶ.

A. 1. μηδένα. 2. πάντων. 3. ἀπ᾽ αἰσι. 4. ἰσχυρότερος. 5. ἰκανὸς. 6. ἁγίῳ.

P. 1. ἡμεῖς. 2. τί. 3. ὑμῶν. 4. ἐγὼ. 5. οὐ.

V. ω. 1. στρατευόμενοι. 2. λέγοντες. 3. διασεΐσητε. 4. διαλογιζομένων. 5. ἀπεκρίνατο. 6. ἔρχεται. 7. λῦσαι. 8. βαπτίσει.

V. μι. 1. εἶπε. 2. εἴη.

V. contr. 1. ἐπηρώτων. 2. ποιήσομεν. 3. συκοφαντήσητε. 4. ἀρκεῖσθε. 5. προσδοκῶντος.

1. What is the Attic form of λαοῦ?
2. Why is it in the genitive? Give another instance of the same construction.
3. What would be the passive form of ἀπεκρίνατο?
4. Is the *υ* in ἰσχυρότερος long or short? How do you know this, from the form of the comparative?
5. In ἰσχυρότερός μου, why is μου the genitive? What case follows the comparative in Latin?
6. Compare ἰκανός.
7. Why is λῦσαι in the infinitive?
8. Is the *υ* in λύω always long?

LESSON X.

S. Luke iii. 17. — The same.

17. Οὐ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ· καὶ συνάξει τὸν σῖτον εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχϋρον κατακαύσει πυρὶ ὑσβέστω.

18. Πολλὰ μὲν οὖν καὶ ἕτερα παρακᾶλῶν εὐηγγελίζετο τὸν λαόν·

19. Ὁ δὲ Ἡρώδης ὁ τετράρχης, (ἐλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρωδιᾶδος τῆς γυναικὸς Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, καὶ περὶ πάντων ἃ ἐποίησε πονηρὰ,) κατέκλεισε τὸν Ἰωάννην ἐν τῇ φυλακῇ.

N. 1. πτύον. 2. χειρὶ. 3. ἄλωνα. 4. σῖτον. 5. ἀποθήκην. 6. ἄχϋρον. 7. πυρὶ. 8. λαόν. 9. Ἡρώδης. 10. τετράρχης. 11. Ἰωάννην. 12. φυλακῇ.

A. 1. ὑσβέστω. 2. πολλὰ. 3. ἕτερα. 4. πάντων. 5. πονηρὰ.

P. 1. οὐ. 2. ἃ.

V. ω. 1. διακαθαριεῖ. 2. συνάξει. 3. κατακαύσει. 4. εὐηγγελίζετο.

5. ἐλεγχόμενος. 6. κατέκλεισε.

V. contr. 1. παρακᾶλῶν. 2. ἐποίησε.

1. Trace the derivation of the English word *booth*.
2. What verbs in αἰω make αὔσω in the future?
3. What English word is derived from καίω?
4. Decline together πῦρ ὑσβεστον (sing.), πολλὰ καὶ ἕτερα (plur.), Ἡρώδης ὁ τετράρχης (sing.), Ἡρωδιάς ἡ γυνή (sing.), Φίλιππος ὁ ἀδελφός (sing.).
5. What is the Attic form of λαόν?

6. What is a tetrarch ?
7. Which Herod is here meant ? What relation was he to Herod the Great ?
8. What was the name of the prison ?



LESSON XI.

S. Luke iii. 21. — The Baptism of Jesus.

21. Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαόν, καὶ Ἰησοῦ βαπτισθέντος καὶ προσευχομένου, ἀνεφθῆναι τὸν οὐρανόν,

22. Καὶ καταβῆναι τὸ Πνεῦμα τὸ ἅγιον σωματικῶς εἶδει ὥσει περιστερὰν ἐπ' αὐτόν, καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι λέγουσαν, Σὺ εἶ ὁ υἱὸς μου ὁ ἀγαπητός, ἐν σοὶ ηὐδόκησα.

N. 1. λαόν. 2. Ἰησοῦ. 3. οὐρανόν. 4. πνεῦμα. 5. εἶδει. 6. περιστερὰν. 7. φωνήν. 8. υἱός.

A. 1. ἅπαντα. 2. ἅγιον. 3. σωματικῶς. 4. ἀγαπητός.

P. 1. μου. 2. σοί.

V. ω. 1. ἐγένετο, γενέσθαι. 2. βαπτισθῆναι, βαπτισθέντος. 3. προσευχομένου. 4. ἀνεφθῆναι. 5. καταβῆναι. 6. λέγουσαν.

V. contr. ηὐδόκησα.

1. Decline the nouns above, with the article.
2. ἐν τῷ βαπτισθῆναι — how can the infinitive be made into a substantive in Greek and Latin ?
3. Decline ἅπας ὁ λαός together.
4. Ἰησοῦ βαπτισθέντος, why the genitive ?
5. Decline together βαπτισθεὶς καὶ προσευχόμενος in the singular.
6. What is there peculiar in the form ἀνεφθῆναι ? Why is it in the infinitive ?
7. Why is τὸν οὐρανόν the accusative ? Are there any other accusatives here to be accounted for in the same way ?
8. Give the genitive and dative of τὸ Πνεῦμα τὸ ἅγιον.
9. Decline together σωματικὸν εἶδος and φωνὴ λέγουσα, in all the numbers.
10. σὺ εἶ. So through the present of εἶμι, to be, with the pronouns prefixed.
11. Mention other incidents in our Lord's baptism ; 12, and instances of other voices from heaven.

LESSON XII.

S. Luke v. 1. — The Miraculous Draught of Fishes.

1. Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ τοῦ ἀκούειν τὸν λόγον τοῦ Θεοῦ, καὶ αὐτὸς ἦν ἐστὼς παρὰ τὴν λίμνην Γεννησαρέτ·

2. Καὶ εἶδε δύο πλοῖα ἐστῶτα παρὰ τὴν λίμνην· οἱ δὲ ἀλιεῖς ἀποβάντες ἀπ' αὐτῶν, ἀπέπλυναν τὰ δίκτυα.

3. Ἐμβὰς δὲ εἰς ἐν τῶν πλοίων, ὃ ἦν τοῦ Σίμωνος, ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον· καὶ καθίσας ἐδίδασκεν ἐκ τοῦ πλοίου τοὺς ὄχλους.

N. 1. ὄχλον. 2. λίμνην. 3. ἀλιεῖς. 4. δίκτυα. 5. γῆς. 6. πλοίου.

A. 1. δύο. 2. ὀλίγον.

P. 1. αὐτῷ. 2. δ.

V. ω. 1. ἐπικεῖσθαι. 2. ἀποβάντες, ἐμβὰς. 3. ἀπέπλυναν. 4. ἐπαναγαγεῖν. 5. καθίσας. 6. ἐδίδασκεν.

V. μι. 1. ἦν. 2. ἐστῶτα.

V. contr. 1. εἶδε. 2. ἠρώτησεν.

1. Give instances from these verses of the infinitive used as a gerund.

2. Why is τὸν ὄχλον in the accusative?

3. Why is τοῦ ἀκούειν in the genitive?

4. What are the various names of this lake in the New Testament? What is it called in the Old Testament? Describe its position.

5. Give the genitive and dative of ἐν πλοίων, ἐν τῶν πλοίων, δύο πλοῖα, ἀλιεῖς ἀποβάντες.

6. What change takes place in the preposition in ἐμβαίνω?

7. Why is τοῦ Σίμωνος the genitive?

8. Who was Σιῶν? What else is he called? Where did he come from? Who was his brother? What was his father's name? How do you know this?

9. Why is ν added to ἠρώτησεν? What is this ν called? To what is it added?

10. ἐδίδασκεν ἐκ τοῦ πλοίου. Did our Lord do so on any other occasion?

LESSON XIII.

S. Luke v. 4. — The same.

4. Ὡς δὲ ἐπαύσατο λαλῶν, εἶπε πρὸς τὸν Σίμωνα, Ἐπανάγαγε εἰς τὸ βάθος, καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγραν.

5. Καὶ ἀποκριθεὶς ὁ Σίμων εἶπεν αὐτῷ, Ἐπιστάτα, δι' ὅλης τῆς νυκτὸς κοπιάσαντες, οὐδὲν ἐλάβομεν· ἐπὶ δὲ τῷ ῥήματί σου χαλᾶσω τὸ δίκτυον.

6. Καὶ τοῦτο ποιήσαντες, συνέκλεισαν ἰχθύων πλήθος πολὺ· διεῖρρήγνυτο δὲ τὸ δίκτυον αὐτῶν,

7. Καὶ κατένευσαν τοῖς μετόχοις τοῖς ἐν τῷ ἐτέρῳ πλοίῳ, τοῦ ἐλθόντας συλλαβέσθαι αὐτοῖς· καὶ ἦλθον, καὶ ἐπλησαν ἀμφοτέρα τὰ πλοῖα, ὥστε βυθίζεσθαι αὐτά.

N. 1. τὸ βάθος. 2. δίκτυα. 3. ἄγραν. 4. ἐπιστάτα. 5. ῥήματι. 6. ἰχθύων. 7. τὸ πλήθος. 8. μετόχοις.

A. 1. ὅλης. 2. οὐδὲν. 3. ἀμφοτέρα.

P. 1. ὑμῶν. 2. τοῦτο.

V. ω. 1. ἐπαύσατο. 2. ἐπανάγαγε. 3. ἀποκριθεὶς. 4. ἐλάβομεν.

5. συνέκλεισαν. 6. κατένευσαν. 7. ἐλθόντας, ἦλθον. 8. βυθίζεσθαι.

V. μ. 1. εἶπε. 2. διεῖρρήγνυτο. 3. ἐπλησαν.

V. contr. 1. λαλῶν. 2. χαλάσατε. 3. κοπιᾶσαντες. 4. ποιήσαντες.

1. Why is λαλῶν a participle?

2. How is ἀποκριθεὶς εἶπε to be translated? How quite literally?

3. What is the Jewish name for ἐπιστάτα? Is it used by St. Luke? What other Greek word might be used instead of ἐπιστάτα? (See Lesson XXV. v. 25.)

4. Decline ὅλη ἡ νύξ, πλήθος πολὺ, and τὸ ἕτερον πλοῖον throughout.

5. συνέκλεισαν — what change takes place in the preposition in this word?

6. Who were the μετόχοι?

7. Why is ἐλθόντας (v. 7) in the accusative?

8. What is the construction of τοῦ συλλαβέσθαι?

9. Why is συλλαβέσθαι followed by αὐτοῖς?

10. ὥστε βυθίζεσθαι αὐτά — why is βυθίζεσθαι in the infinitive? What case is αὐτά?

11. What miracles happened on or near the Lake of Gennesaret?

12. What other miraculous draught of fishes took place? Who were present on each occasion?

LESSON XIV.

S. Luke v. 8. — The same.

8. Ἰδὼν δὲ Σίμων Πέτρος, προσέπεσε τοῖς γόνῳσι τοῦ Ἰησοῦ λέγων, Ἐξελθε ἀπ' ἐμοῦ, ὅτι ἀνὴρ ἁμαρτωλὸς εἰμι, Κύριε.

9. Θάμβος γὰρ περιέσχεν αὐτὸν καὶ πάντα τοὺς σὺν αὐτῷ, ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων ἣ συνέλαβον.

10. Ὅμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην υἱοὺς Ζεβεδαίου, οἳ ἦσαν κοινωνοὶ τῷ Σίμωνι. Καὶ εἶπε πρὸς τὸν Σίμονα ὁ Ἰησοῦς, Μὴ φοβοῦ· ἀπὸ τοῦ νῦν ἀνθρώπους ἔσῃ ζωγρῶν.

11. Καὶ καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν, ἀφέντες ἅπαντα, ἠκολούθησαν αὐτῷ.

N. 1. γόνῳσι. 2. ἀνὴρ. 3. ἁμαρτωλὸς. 4. Κύριε. 5. θάμβος. 6. Ἰάκωβον. 7. Ἰωάννην. 8. υἱοὺς. 9. πλοῖα. 10. γῆν.

A. ἅπαντα.

P. οἱ.

V. ω. 1. προσέπεσε. 2. λέγων. 3. ἐξελθε. 4. περιέσχεν. 5. συνέλαβον. 6. καταγαγόντες.

V. μι. 1. εἰμι. 2. εἶπε. 3. ἔσῃ. 4. ἀφέντες.

V. contr. 1. ἰδὼν. 2. φοβοῦ. 3. ζωγρῶν. 4. ἠκολούθησαν.

1. Give the oblique cases of Σίμων Πέτρος.

2. What are oblique cases and oblique moods? Why so called? Derivation of πτώμα or πτώσις = *casus*? Of *casus*? What is the *casus rectus*?

3. Account for the prepositions in ἐξελθε ἀπ' ἐμοῦ.

4. What are the oblique forms of ἐγὼ when preceded by a preposition?

5. Decline ἀνὴρ ἁμαρτωλὸς, πάντες οἱ σὺν αὐτῷ, ἡ ἄγρα τῶν ἰχθύων.

6. Why is ἦ (v. 9) in the dative? What would be the proper case? What is the Greek for "I use the books which I have?"

7. Oblique cases of Ἰωάννης καὶ Ἰάκωβος υἱοὶ Ζεβεδαίου.

8. Who was the father of Zebedee's children? Who was their mother? Where is she mentioned in the Gospels? What became of her sons?

9. οἱ ἦσαν κοινωνοὶ — why is κοινωνοὶ the nominative? Is this like the Latin? Put the phrase into Latin.

10. Explain ἀπὸ τοῦ νῦν.

11. How does ἔσῃ ζωγρῶν differ from ζωγρήσεις?

12. What is the difference between ἀνάγειν and κατάγειν πλοῖον or ναῦν?

LESSON XV.

S. Luke vii. 1. — Cure of the Centurion's Servant.

1. Ἐπεὶ δὲ ἐπλήρωσε πάντα τὰ ῥήματα αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ, εἰσῆλθεν εἰς Καπερναοὺμ.

2. Ἐκατοντάρχου δέ τινος δοῦλος κακῶς ἔχων ἤμελλε τελευτᾶν, ὃς ἦν αὐτῷ ἐντίμος.

3. Ἀκούσας δὲ περὶ τοῦ Ἰησοῦ ἀπέστειλε πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων, ἐρωτῶν αὐτὸν, ὅπως ἔλθων διασώσῃ τὸν δοῦλον αὐτοῦ.

4. Οἱ δὲ παραγενόμενοι πρὸς τὸν Ἰησοῦν, παρεκάλουν αὐτὸν σπουδαίως, λέγοντες, "Ὅτι ἄξιός ἐστιν ᾧ παρέξει τοῦτο.

N. 1. ῥήματα. 2. ἀκοὰς. 3. λαοῦ. 4. ἐκατοντάρχου. 5. δοῦλος. 6. πρεσβύτερους. 7. Ἰουδαίων.

A. ἄξιος.

P. 1. φ. 2. τοῦτο.

V. ω. 1. εἰσῆλθεν. 2. ἤμελλε. 3. ἀκούσας. 4. ἀπέστειλε. 5. ἐλθὼν. 6. διασώσῃ. 7. παραγενόμενοι. 8. λέγοντες. 9. παρέξα.

V. μι. 1. ἦν. 2. ἐστίν.

V. contr. 1. ἐπλήρωσε. 2. τελευτᾶν. 3. ἐρωτῶν. 4. παρεκάλουν.

1. Decline πᾶν τὸ ῥήμα.

2. Where is Capernaum? Mention circumstances which happened there. Why is it called our Lord's own city?

3. What is a centurion? Give the derivation of the Greek and Latin names.

4. Oblique cases of ἐκατοντάρχος τις?

5. Explain κακῶς ἔχων.

6. What verbs take ἦ for augment, instead of εἰ?

7. ὃς ἦν αὐτῷ ἐντίμος. (See Lesson XIV. 9.)

8. Translate ἐλθὼν διασώσῃ. (See Lesson XIII. 2.)

9. Why is διασώσῃ in the subjunctive?

10. Does any other miracle resemble this?

11. What is this δοῦλος called elsewhere? (See v. 7.)

12. What are πάντα τὰ ῥήματα αὐτοῦ alluded to in v. 1?

LESSON XVI.

S. Luke vii. 5. — The^{same}.

5. Ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν, καὶ τὴν συναγωγὴν αὐτὸς ὠκοδόμησεν ἡμῖν.

6. Ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς. ἤδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας, ἔπεμψε πρὸς αὐτὸν ὁ ἑκατόνταρχος φίλους, λέγων αὐτῷ, Κύριε, μὴ σκύλλου· οὐ γάρ εἰμι ἰκανὸς ἵνα ὑπὸ τὴν στέγην μου εἰσέλθῃς·

7. Διὸ οὐδὲ ἐμαυτὸν ἠξίωσα πρὸς σε ἐλθεῖν· ἀλλὰ εἰπὲ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου.

N. 1. τὸ ἔθνος. 2. συναγωγὴν. 3. οἰκίας. 4. φίλους. 5. Κύριε. 6. στέγην. 7. λόγῳ. 8. παῖς.

P. 1. ἡμῶν. 2. ἐμαυτὸν.

V. ω. 1. ἐπορεύετο. 2. ἀπέχοντος. 3. ἔπεμψε. 4. λέγων. 5. σκύλλου. 6. εἰσέλθῃς, ἐλθεῖν.

V. μι. εἰπὲ.

V. contr. 1. ἀγαπᾷ. 2. ὠκοδόμησεν. 3. ἠξίωσα. 4. ἰαθήσεται.

1. Why is there a subscript in ἀγαπᾷ, ὠκοδόμησεν, αὐτῷ, εἰσέλθῃς, and λόγῳ?

2. What instance of the genitive absolute occurs above?

3. Compare ἰκανός.

4. Derivation of διδ?

5. What is the difference between εἶπε and εἰπὲ, εἶπον and εἰπόν?

6. Decline ὁ παῖς μου throughout.

7. Account for all the oblique cases above.

8. μακρὰν (v. 6) — what part of speech? What would be the full form of the expression?

9. Classify all the indeclinable words above.

10. When is μὴ used? With what tenses and moods? What is the Latin for it?

LESSON XVII.

S. Luke vii. 8.—The same.

8. Καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν τασσόμενος, ἔχων ὑπ' ἑμαυτὸν στρατιώτας, καὶ λέγω τούτῳ, Πορεύθητι, καὶ πορεύεται· καὶ ἄλλῳ, Ἐρχου, καὶ ἔρχεται· καὶ τῷ δούλῳ μου, Ποίησον τοῦτο, καὶ ποιεῖ.

9. Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς ἐθαύμασεν αὐτόν· καὶ στραφεὶς τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ εἶπε, Λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὑρον.

10. Καὶ ὑποστρέψαντες οἱ πεμφθέντες εἰς τὸν οἶκον, εὑρον τὸν ἀσθενοῦντα δούλον ὑγιαίνοντα.

N. 1. ἄνθρωπος. 2. ἐξουσίαν. 3. στρατιώτας. 4. δούλῳ. 5. πίστιν. 6. οἶκον.

P. 1. ἑμαυτὸν. 2. τούτῳ, ταῦτα. 3. ὑμῖν. 4. τοσαύτην.

V. ω. 1. τασσόμενος. 2. ἔχων. 3. πορεύθητι, πορεύεται. 4. ἔρχου, ἔρχεται. 5. ἀκούσας. 6. ἐθαύμασεν. 7. στραφεὶς. 8. εὑρον. 9. ὑποστρέψαντες. 10. πεμφθέντες. 11. ὑγιαίνοντα.

V. contr. 1. Ποίησον, ποιεῖ. 2. ἀκολουθοῦντι. 3. εἶπε. 4. ἀσθενοῦντα.

1. What pronouns have no nominative? Why? What is used as the nominative when emphatic?

2. What words of three terminations make *o* in the neuter?

3. Account for the datives in v. 9.

4. Put into Latin οὐδὲ ἐν τῷ Ἰσραὴλ.

5. What is the English of εὑρον in v. 9? in v. 10?

6. In what particular point did the Centurion show his faith?

7. How many Evangelists record this miracle?

8. Quote a parallel circumstance in another miracle wrought by our Lord (v. 10).

LESSON XVIII.

S. Luke vii. 11. — Raising of the Widow's Son at Naïn.

11. Καὶ ἐγένετο ἐν τῇ ἐξῇς, ἐπορεύετο εἰς πόλιν καλουμένην Ναὶν· καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ ἱκανοὶ, καὶ ὄχλος πολὺς.

12. Ὡς δὲ ἤγγισε τῇ πύλῃ τῆς πόλεως, καὶ ἰδὼν, ἐξεκομίζετο τεθνηκῶς, υἱὸς μονογενῆς τῇ μητρὶ αὐτοῦ, καὶ αὐτῇ χήρα· καὶ ὄχλος τῆς πόλεως ἱκανὸς ἦν σὺν αὐτῇ.

13. Καὶ ἰδὼν αὐτὴν ὁ Κύριος ἐσπλαγχνίσθη ἐπ' αὐτῇ, καὶ εἶπεν αὐτῇ, Μὴ κλαῖε.

14. Καὶ προσελθὼν ἤψατο τῆς σοροῦ· (οἱ δὲ βασταάζοντες ἔστησαν·) καὶ εἶπε, Νεανίσκε, σοὶ λέγω, ἐγέρθητι.

N. 1. πόλιν. 2. μαθηταί. 3. πύλ. 4. μητρὶ. 5. ἡ σορὸς (with article). 6. νεανίσκε.

A. 1. ἱκανοί. 2. πολλὸς.

P. 1. αὐτῷ. 2. σοί.

V. ω. 1. ἐγένετο. 2. ἐπορεύετο, συνεπορεύοντο. 3. ἤγγισε. 4. ἐξεκομίζετο. 5. τεθνηκῶς. 6. ἐσπλαγχνίσθη. 7. κλαῖε. 8. προσελθὼν. 9. ἤψατο. 10. βασταάζοντες. 11. ἐγέρθητι.

V. μ. 1. ἦν. 2. ἔστησαν.

V. contr. 1. καλουμένην. 2. ἰδὼν. 3. εἶπε.

1. ἐν τῇ ἐξῆς — what does τῇ agree with?

2. Where is Ναῖν?

3. Decline μαθηταί ἱκανοί, ὄχλος πολλὸς, υἱὸς μονογενῆς, αὐτὴ χήρα.

4. μὴ κλαῖε. (See Lesson XVI. 10.)

5. Why is ἤψατο (v. 14) followed by the genitive?

6. Is ἔστησαν (v. 14) the third plural of ἔστησα or of ἔστην?

7. Of what is νεανίσκε the diminutive?

8. Account for all the datives in these verses.

9. On what other occasions did our Lord raise the dead?

10. What instances occur in the Old Testament?

LESSON XIX.

S. Luke vii. 15. — The same.

15. Καὶ ἀνεκάθισεν ὁ νεκρὸς, καὶ ἤρξατο λαλεῖν· καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ.

16. Ἐλαβε δὲ φόβος ἅπαντας, καὶ ἐδόξαζον τὸν Θεὸν λέγοντες, Ὅτι προφήτης μέγας ἐγήγερται ἐν ἡμῖν· καὶ ὅτι ἐπεσκέψατο ὁ Θεὸς τὸν λαὸν αὐτοῦ.

17. Καὶ ἐξῆλθεν ὁ λόγος οὗτος ἐν ὄλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ, καὶ ἐν πάσῃ τῇ περιχώρῳ.

18. Καὶ ἀπήγγειλαν Ἰωάννη οἱ μαθηταὶ αὐτοῦ περὶ πάντων τούτων.

N. 1. ὁ νεκρὸς (with the article). 2. μητρὶ. 3. ὁ φόβος. 4. τὸν Θεόν.
5. λαόν. 6. Ἰωάννη. 7. μαθηταί.

A. πάντας.

P. ἡμῖν.

V. ω. 1. ἀνεκάθισεν. 2. ἤρξατο. 3. ἔλαβε. 4. ἐδόξαζον. 5. λέγοντες.
6. ἐγγίγεται. 7. ἐπεσκέψατο. 8. ἐξῆλθεν. 9. ἀπήγγειλαν.

V. μι. ἔδωκεν.

V. contr. λαλεῖν.

1. Decline together *προφήτης μέγας, μείζων, μέγιστος* in the singular; also *ὁ λόγος οὗτος, ὅλη ἡ Ἰουδαία*, and *πᾶσα ἡ περιχώρος*.

2. *ἐγγίγεται* — give instances of reduplication resembling this.

3. Decline *πάντα ταῦτα* in the plural.

4. How many aorists are there in these verses?

5. How many datives? Account for each of them.

6. What word might be twice left out in v. 16 without affecting the sense?

7. Why could not John find out for himself these things (v. 18)?

LESSON XX.

S. Luke viii. 4. — Parable of the Sower.

4. Συνιόντος δὲ ὄχλου πολλοῦ, καὶ τῶν κατὰ πόλιν ἐπιπορευομένων πρὸς αὐτὸν, εἶπε διὰ παραβολῆς·

5. Ἐξῆλθεν ὁ σπείρων τοῦ σπεῖραι τὸν σπóρον αὐτοῦ· καὶ ἐν τῷ σπείρειν αὐτὸν, ὃ μὲν ἔπεσε παρὰ τὴν ὁδόν, καὶ κατεπατήθη, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατέφάγεν αὐτό.

6. Καὶ ἕτερον ἔπεσεν ἐπὶ τὴν πέτραν, καὶ φυὲν ἐξηράνθη, διὰ τὸ μὴ ἔχειν ἱκμάδα.

7. Καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν, καὶ συμφυεῖσαι αὐὶ ἀκανθαὶ ἀπέπνιξαν αὐτό.

N. 1. ὄχλου. 2. παραβολῆς. 3. σπóρον. 4. ὁδόν. 5. οὐρανοῦ. 6. πέτραν. 7. ἱκμάδα. 8. ἀκανθῶν.

A. 1. πολλοῦ. 2. πετεινὰ. 3. μέσφ.

P. ὃ μὲν.

V. ω. 1. ἐπιπορευομένων. 2. ἐξῆλθεν. 3. σπείρων, σπείραι. 4. ἔπεσε
5. κατέφάγεν. 6. φυὲν, συμφνεῖσαι. 7. ἐξηράνθη. 8. ἀπέπνιξαν.

V. μι. 1. συνιόντες. 2. εἶπε.

V. contr. κατεπατήθη.

1. How does the genitive absolute in Greek differ from the ablative absolute in Latin? Put into Greek *M. Tullio Cicerone Consule*.

2. Decline οἱ κατὰ πόλιν.

3. τοῦ σπείραι (v. 5). Account for this construction; put it into Latin.

4. ἐν τῷ σπείρειν αὐτὸν. Put this into Latin.

5. διὰ τὸ μὴ ἔχειν. Ditto.

6. What is the indicative of συμφνεῖσαι? What changes take place in σὺν when in composition?

7. In verses 5, 6, and 7, to what do ὃ μὲν, ἕτερον, and ἄλλο refer?

8. Explain the force of the prepositions in κατεπατήθη (v. 5), and κατέφάγεν (v. 5).

9. Where else does the parable of the sower occur?

10. Are there any other parables in which our Lord drew his illustrations from the operations of husbandry?

LESSON XXI.

S. Luke viii. 8.—The same.

8. Καὶ ἕτερον ἔπεσεν ἐπὶ τὴν γῆν τὴν ἀγαθὴν, καὶ φυὲν ἐποίησε καρπὸν ἑκατονταπλασίονα. Ταῦτα λέγων ἐφώνει, Ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω.

9. Ἐπηρεώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες, τίς εἴη ἡ παραβολὴ αὕτη·

10. Ὁ δὲ εἶπεν, Ὑμῖν δέδοται γινῶναι τὰ μυστήρια τῆς βασιλείας τοῦ Θεοῦ· τοῖς δὲ λοιποῖς ἐν παραβολαῖς, ἵνα βλέποντες μὴ βλέπωσι, καὶ ἀκούοντες μὴ συνιῶσιν.

11. Ἔστι δὲ αὕτη ἡ παραβολή· Ὁ σπόρος ἐστὶν ὁ λόγος τοῦ Θεοῦ·

N. 1. γῆν. 2. καρπὸν. 3. ὦτα. 4. μαθηταὶ. 5. τὰ μυστήρια. 6. τῆς βασιλείας. 7. τοῦ Θεοῦ. 8. σπόρος. 9. λόγος.

A. 1. ἀγαθὴν. 2. ἑκατοντα-πλασίονα. 3. λοιποῖς.

P. 1. ταῦτα. 2. τίς. 3. αὐτῇ. 4. ὑμῖν.

V. ω. 1. ἔπεσεν. 2. φυέν. 3. λέγων. 4. ἔχων. 5. ἀκούειν, ἀκουέτω, ἀκούοντες. 6. γνῶναι. 7. βλέποντες, βλέπωσι.

V. μι. 1. εἶη. 2. εἶπεν. 3. δέδοται. 4. συνιῶσιν. 5. ἐστὶ.

V. contr. 1. ἐποίησε. 2. ἐφώνει. 3. ἐπηρώτων.

1. What gender is *ἔτερον*? What does it agree with?

2. Decline *ἡ γῆ ἡ ἀγαθῇ*.

3. Would *ἡ γῆ ἀγαθῇ* be the Greek for *the good soil*? What is the rule when the adjective comes after a noun with an article?

4. *ὁ ἔχων ὧτα ἀκούειν*. Would the infinitive be thus used in Latin? Translate the sentence into Latin.

5. Decline *οἱ μαθηταὶ αὐτοῦ λέγοντες, ἡ παραβολὴ αὐτῇ*.

6. What is the difference between *τίς* and *τις*?

7. On what other occasions did our Lord use the phrase, *ὁ ἔχων ὧτα ἀκούειν, ἀκουέτω*.

8. How does v. 8 differ from the corresponding verse in S. Matthew xiii., and S. Mark iv.?

9. Are any other circumstances mentioned by S. Matthew?

10. From what prophecy is the latter part of v. 10 quoted? It is referred to five times in the New Testament; where?

LESSON XXII.

S. Luke viii. 12. — The same.

12. Οἱ δὲ παρὰ τὴν ὁδὸν, εἰσὶν οἱ ἀκούοντες, εἴτα ἔρχεται ὁ διάβολος καὶ αἵρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες σωθῶσιν.

13. Οἱ δὲ ἐπὶ τῆς πέτρας, οἱ, ὅταν ἀκούσωσι, μετὰ χαρᾶς δέχονται τὸν λόγον, καὶ οὗτοι ῥίζαν οὐκ ἔχουσιν, οἱ πρὸς καιρὸν πιστεύουσι, καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται.

14. Τὸ δὲ εἰς τὰς ἀκάνθας πεσὼν, οὗτοί εἰσιν οἱ ἀκούσαντες, καὶ ὑπὸ μεριμνῶν καὶ πλούτου καὶ ἡδονῶν τοῦ βίου πορευόμενοι συμπνίγονται, καὶ οὐ τελεσφοροῦσι.

15. Τὸ δὲ ἐν τῇ καλῇ γῇ, οὗτοί εἰσιν οἵτινες ἐν

καρδία καλῇ καὶ ἀγαθῇ, ἀκούσαντες, τὸν λόγον κατέχουσι, καὶ καρποφοροῦσιν ἐν ὑπομονῇ.

N. 1. διάβολος. 2. τὸν λόγον. 3. τῆς καρδίας. 4. χαρᾶς. 5. ρίζαν. 6. καιρῷ. 7. πειρασμοῦ. 8. ἀκάνθας. 9. μεριμνῶν. 10. πλούτου. 11. ἡδονῶν. 12. τοῦ βίου. 13. γῆ. 14. ὑπομονῇ.

A. 1. καλῇ. 2. ἀγαθῇ.

P. 1. οἱ. 2. οὗτοι. 3. οἵτινες.

V. ω. 1. οἱ ἀκούοντες, ἀκούσωσι, ἀκούσαντες. 2. ἔρχεται. 3. αἶρει. 4. πιστεύσαντες, πιστεύουσι. 5. σωθῶσιν. 6. δέχονται. 7. κατέχουσιν. 8. πεσόν. 9. πορευόμενοι. 10. συμπνίγονται.

V. μι. 1. εἰσὶν. 2. ἀφίστανται.

V. contr. 1. τελεσφοροῦσι. 2. καρποφοροῦσι.

1. Decline οἱ παρὰ τὴν ὁδὸν, οἱ ἐπὶ τῆς πέτρας.
2. Name the indeclinable parts of speech above.
3. Derivation and meaning of *devil*?
4. Give the chief tenses, and the meaning of αἶρω and αἶρέω.
5. What is the difference between οἱ and οἷ in v. 13?
6. What mood always follows *εἴταν*? What would express *when* with the indicative, and *whenever* with the optative?
7. What is the derivation of 1. πειρασμός, 2. μέριμνα, 3. ἡδονή, 4. τελεσφορέω, and 5. καρποφορέω?
8. How is the result of the seed falling upon stony ground described in the explanation of the parable in S. Matthew?
9. What, according to S. Matthew, chokes the word, and renders it unfruitful?
10. κατέχουσι τὸν λόγον (v. 15) — what is the corresponding expression in S. Matthew?

LESSON XXIII.

S. Luke ix. 10.—The Feeding of the Five Thousand.

10. Καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο αὐτῷ ὅσα ἐποίησαν· καὶ παραλαβὼν αὐτοὺς, ὑπεχώρησε κατ' ἰδίαν εἰς τόπον ἔρημον πόλεως καλουμένης Βηθσαιδά.

11. Οἱ δὲ ὄχλοι γνόντες ἠκολούθησαν αὐτῷ· καὶ δεξάμενος αὐτοὺς, ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ Θεοῦ, καὶ τοὺς χρεῖαν ἔχοντας θεραπείας ἰάτο.

12. Ἡ δὲ ἡμέρα ἤρξατο κλίνειν· προσελθόντες δὲ οἱ δώδεκα εἶπον αὐτῷ, Ἀπόλυσον τὸν ὄχλον, ἵνα ἀπελθόντες εἰς τὰς κύκλῳ κώμας καὶ τοὺς ἀγροὺς καταλύσωσι, καὶ εὕρωσιν ἐπισιτισμόν· ὅτι ὧδε ἐν ἐρήμῳ τόπῳ ἐσμέν.

N. 1. οἱ ἀπόστολοι. 2. τὸν τόπον. 3. πόλεως. 4. οἱ ὄχλοι. 5. τῆς βασιλείας. 6. τοῦ Θεοῦ. 7. χρεῖαν. 8. θεραπείας. 9. ἡ ἡμέρα. 10. τὰς κώμας. 11. τοὺς ἄγρους. 12. τὸν ἐπισιτισμόν.

A. 1. ὅσα. 2. ἰδίαν.

P. αὐτῷ.

V. ω. 1. ὑποστρέψαντες. 2. παραλᾶβὼν. 3. γνόντες. 4. δεξιέμενος. 5. ἔχοντες. 6. ἤρξατο. 7. κλίνειν. 8. προσελθόντες. 9. ἀπόλυσον, καταλύσωσι. 10. εὕρωσιν.

V. μ. 1. εἶπον. 2. ἐσμέν.

V. contr. 1. διηγῆσαντο. 2. ἐποίησαν. 3. ὑπεχώρησε. 4. καλουμένης. 5. ἠκολούθησαν. 6. ἐλάλει. 7. ἱάτο.

1. What is the full expression of κατ' ἰδίαν?

2. Decline τόπος ἔρημος, ἡ βασιλεία τοῦ Θεοῦ, ὁ χρεῖαν ἔχων, οἱ δώδεκα, αἱ κύκλῳ κῶμαι.

3. Where was this Bethesda? How is it distinguished from the other? Where is the other one? For what is it noted in the Gospels?

4. Where had οἱ δώδεκα been?

5. What are their names? Have any of them more than one name?

6. Trace the meanings of καταλύω. What is the quantity of the υ in the present, future, and first aorist, perfect, and derivatives? Mention some of its derivatives.

LESSON XXIV.

S. Luke ix. 13. — The same.

13. Εἶπε δὲ πρὸς αὐτοὺς, Δότε αὐτοῖς ὑμεῖς φαγεῖν. Οἱ δὲ εἶπον, Οὐκ εἰσὶν ἡμῖν πλεῖον ἢ πέντε ἄρτοι καὶ δύο ἰχθύες, εἰ μή τι πορευθέντες ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν τοῦτον βρώματα·

14. Ἦσαν γὰρ ὡσεὶ ἄνδρες πεντακισχίλιοι. Εἶπε δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, Κατακλινάτε αὐτοὺς κλισίας ἀνὰ πεντήκοντα·

15. Καὶ ἐποίησαν οὕτω, καὶ ἀνέκλιναν ἅπαντας.

16. Λαβὼν δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανόν, εὐλόγησεν αὐτοὺς, καὶ κατέκλασε, καὶ ἐδίδου τοῖς μαθηταῖς, παρατιθέναι τῷ ὄχλῳ.

17. Καὶ ἔφαγον, καὶ ἐχορτάσθησαν πάντες· καὶ ἦρθη τὸ περισσεύσαν αὐτοῖς κλασμάτων, κόφῖνοι δώδεκα.

Π 1. τὸν λαόν. 2. βρώματα. 3. ἄνδρες. 4. τοὺς μαθητὰς. 5. κλισίας. 6. οὐρανόν. 7. τῷ ὄχλῳ. 8. κλασμάτων. 9. κόφῖνοι.

A. 1. πάντα. 2. ἅπαντας.

P. 1. αὐτοὺς. 2. ὑμεῖς. 3. ἡμεῖς.

V. ω. 1. φαγεῖν, ἔφαγον. 2. πορευθέντες. 3. ἀγοράσωμεν. 4. κατακλίνατε, ἀνέκλιναν. 5. λαβὼν. 6. ἀναβλέψας. 7. ἐχορτάσθησαν. 8. ἦρθη. 9. τὸ περισσεύσαν.

V. μι. 1. εἶπε. 2. δότε. 3. εἰσιν. 4. ἦσαν. 5. ἐδίδου. 6. παρατιθέναι.

V. contr. 1. ἐποίησαν. 2. εὐλόγησεν. 3. κατέκλασε.

1. What is the meaning of οἱ δὲ, v. 13?

2. Translate οὐκ εἰσιν ἡμῖν πλείον ἢ πέντε ἄρτοι in Latin and English. What Latin rule does it illustrate?

3. a. What case follows the comparative in Greek, without ἢ? b. What in Latin, without *quam*? c. What in Greek, with ἢ? d. What in Latin, with *quam*?

4. Decline 1. εἰς ἰχθὺς, *unus piscis*; 2. οἱ δύο ἰχθύες, *duo pisces*; 3. οἱ πέντε ἄρτοι, *quinque panes*; 4. κόφῖνοι δώδεκα.

5. What deponent verb occurs in these verses? Define a deponent verb in Latin and Greek. What tenses does a deponent in Greek borrow from the passive voice?

6. Decline πᾶς ὁ λαὸς οὗτος. What is Greek for the numbers 1000, 3000, 6000, and 10,000?

7. Give other instances of ἀνὰ = *at the rate of*.

LESSON XXV.

S. Luke x. 25.—The good Samaritan.

25. Καὶ ἰδὼν, νομικός τις ἀνέστη, ἐκπειράζων αὐτὸν, καὶ λέγων, Διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;

26. Ὁ δὲ εἶπε πρὸς αὐτὸν, Ἐν τῷ νόμῳ τί γέγραπται; πῶς ἀναγινώσκεις;

27. Ὁ δὲ ἀποκρίθεις εἶπεν, Ἀγαπήσεις Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου, καὶ ἐξ ὅλης τῆς διανοίας σου· καὶ τὸν πλησίον σου ὡς σεαυτόν.

28. Εἶπε δὲ αὐτῷ, Ὁρθῶς ἀπεκρίθης· τοῦτο ποιεῖ, καὶ ζήσῃ.

N. 1. διδάσκαλε (Less. XIII. v. 5). 2. ζῶν. 3. τῷ νόμῳ. 4. τῆς καρδίας. 5. τῆς ψυχῆς. 6. τῆς ἰσχύος. 7. τῆς διανοίας.

A. αἰώνιος.

P. 1. αὐτόν. 2. τί; 3. σεαυτόν. 4. τοῦτο.

V. ω. 1. ἐκπειράζων. 2. λέγων. 3. γέγραπται. 4. ἀναγινώσκεις. 5. ἀπεκρίθης.

V. μι. 1. ἀνέστη. 2. εἶπε.

V. contr. 1. ποιήσας, ποιεῖ. 2. κληρονομήσω. 3. ἀγαπήσεις. 4. ζήσῃ.

1. Who were these νομῖκοι?

2. Decline νομικός τις, ζωὴ αἰώνιος, Κύριος ὁ Θεός σου, ὅλη ἡ καρδία, ὁ πλησίον σου.

3. What are the intransitive tenses of ἵστημι?

4. ὁ δὲ. (See Less. XXIV. v. 13.)

5. What is the Greek and Latin for *to read aloud*?

6. Translate literally ἀποκρίθεις εἶπεν. Is that the proper way of translating the two words together?

7. What is the difference between ποιεῖ and ποιῇ? From what are they contracted?

8. What is there peculiar in the contraction of ζῶω? What other verbs resemble it?

LESSON XXVI.

S. Luke x. 29.—The same.

29. Ὁ δὲ θέλων δικαιοῦν ἑαυτόν, εἶπε πρὸς τὸν Ἰησοῦν, Καὶ τίς ἐστί μου πλησίον;

30. Ὑπολάβων δὲ ὁ Ἰησοῦς εἶπεν, Ἀνθρωπὸς τις κατέβαινεν ἀπὸ Ἱερουσαλὴμ εἰς Ἱερὺχά, καὶ λησταῖς περιέπεσεν, οἱ καὶ ἐκδύσαντες αὐτὸν καὶ πληγὰς ἐπιθέντες ἀπῆλθον, ἀφέντες ἡμιθῶνῃ τυγχάνοντα.

31. Κατὰ συγκυρίαν δὲ ἱερεὺς τις κατέβαινεν ἐν τῇ ὁδῷ ἐκείνῃ, καὶ ἰδὼν αὐτὸν, ἀντιπαρήλθεν.

32. Ὅμοίως δὲ καὶ Λευΐτης, γενόμενος κατὰ τὸν τόπον, ἐλθὼν καὶ ἰδὼν ἀντιπαρήλθεν.

33. Σαμαρείτης δὲ τις ὁδεύων ἦλθε κατ' αὐτὸν, καὶ ἰδὼν αὐτὸν, ἐσπλαγχνίσθη.

N. 1. τὸν Ἰησοῦν. 2. ἄνθρωπος. 3. λησταῖς. 4. πληγὰς. 5. συγκυρίαν. 6. ἱερεὺς. 7. Λευΐτης. 8. τὸν τόπον.

A. ἡμιθᾶνῃ.

P. 1. ἐαυτὸν. 2. τίς; τις. 3. μου. 4. οἱ. 5. ἐκείνῃ.

V. ω. 1. θέλων. 2. ὑπολάβων. 3. κατέβαινεν. 4. περιέπεσεν. 5. ἐκδύσαντες. 6. ἀπῆλθον, ἀντιπαρήλθεν, ἐλθὼν. 7. τυγχάνοντα. 8. γενόμενος. 9. ἐσπλαγχνίσθη.

V. μι. 1. εἶπε. 2. ἐστὶ. 3. ἐπιθέντες. 4. ἀφέντες.

V. contr. 1. δικαιοῦν. 2. ἰδὼν.

1. ὁ δὲ. (See Less. XXIV. v. 13.)

2. What part of speech is πλησίον? How does it become a substantive?

3. Decline ἱερεὺς τις, ἡ ὁδὸς ἐκείνη, Σαμαρείτης τις ὁδεύων.

4. What are the two Greek names for Jerusalem?

5. Where is Jericho? For what was it famous? What river was it on?

6. Why is the imperfect used in κατέβαινεν, and the aorist in περιέπεσεν, v. 30?

7. Derivation of, 1. δικαιοῶ, 2. πληγῇ, 3. ἡμιθᾶνῃς, 4. συγκυρία. 5. ὁδεύω, 6. ἐσπλαγχνίσθη?

8. What is the position of demonstrative pronouns with a noun and article?

9. Where else are Samaritans mentioned in the Gospels?

10. Why was there enmity between them and the Jews?

LESSON XXVII.

S. Luke x. 34. — The same.

34. Καὶ προσελθὼν κατέδησε τὰ τραύματὰ αὐτοῦ, ἐπιχέων ἔλαιον καὶ οἶνον· ἐπιβιβᾷ σας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος, ἤγαγεν αὐτὸν εἰς πανδοχεῖον, καὶ ἐπεμελήθη αὐτοῦ.

35. Καὶ ἐπὶ τὴν αὔριον ἐξελθὼν, ἐκβᾶλὼν δύο

δηνάρια ἔδωκε τῷ πανδοχεῖ, καὶ εἶπεν αὐτῷ, Ἐπιμελήθητι αὐτοῦ· καὶ ὃ τι ἂν προσδαπανήσης, ἐγὼ ἐν τῷ ἐπανέρχεσθαί με ἀποδώσω σοι.

36. Τίς οὖν τούτων τῶν τριῶν δοκεῖ σοι πλησίον γεγονέναι τοῦ ἐμπεσόντος εἰς τοὺς ληστὰς;

37. Ὁ δὲ εἶπεν, Ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ. Εἶπεν οὖν αὐτῷ ὁ Ἰησοῦς, Πορεύου, καὶ σὺ ποιεῖ ὁμοίως.

N. 1. τὰ τραύματα. 2. ἔλαιον καὶ οἶνος. 3. τὸ κτῆνος 4. τὸ πανδοχεῖον. 5. τῷ πανδοχεῖ. 6. τοὺς ληστὰς. 7. ἔλεος.

A. ἴδιον.

P. 1. αὐτὸν. 2. ὃ τι. 3. σοι. 4. τίς; 5. τούτων.

V. ω. 1. προσελθὼν. 2. ἐπιβιβάσας. 3. ἡγάγεν. 4. ἐκβαλὼν. 5. γεγονέναι. 6. ἐμπεσόντος. 7. πορεύου.

V. μ. 1. ἔδωκε. 2. εἶπεν. 3. ἀποδώσω.

V. contr. 1. κατέδρασε. 2. ἐπιχέων. 3. ἐπιμελήθητι. 4. προσδαπανήσης. 5. δοκεῖ. 6. ποιήσας, ποιεῖ.

1. Decline τὸ ἴδιον κτῆνος, ἡ αὐρίον (ἡμέρα), δύο δηνάρια, οὗτοι οἱ τρεῖς.

2. Derivation of, 1. κτῆνος, 2. πανδοχεῖον?

3. Translate into English and Latin ἐν τῷ ἐπανέρχεσθαί με (v. 35).

4. What was a δηνάριον? Where else in the New Testament is it mentioned?

5. Do you know any other Latin words introduced into the Greek of the Gospels?

LESSON XXVIII.

S. Luke xv. 11.—The Prodigal Son.

11. Εἶπε δὲ, Ἄνθρωπός τις εἶχε δύο υἱούς·

12. Καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρὶ, Πάτερ, δός μοι τὸ ἐπιβállου μέρος τῆς οὐσίας. Καὶ διεῖλεν αὐτοῖς τὸν βίον.

13. Καὶ μετ' οὐ πολλὰς ἡμέρας συναγαγὼν ἅπαντα ὁ νεώτερος υἱὸς ἀπεδήμησεν εἰς χώραν μακρὰν, καὶ ἐκεῖ διεσκόρπισε τὴν οὐσίαν αὐτοῦ, ζῶν ἀσώτως.

14. Δαπανήσαντος δὲ αὐτοῦ πάντα, ἐγένετο λιμὸς ἰσχυρὸς κατὰ τὴν χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι.

- N. 1. τῷ πατρὶ. 2. τὸ μέρος. 3. τῆς οὐσίας. 4. τὸν βίον. 5. ἡμέρας.
 6. χώραν. 7. λιμὸς.
 A. 1. νεώτερος. 2. πολλὰς. 3. ἅπαντα. 4. ἰσχυρὸς.
 P. 1. μοι. 2. αὐτοῖς.
 V. ω. 1. συναγαγών. 2. διεσκορπίσε. 3. ἐγένετο. 4. ἤρξατο.
 V. μι. 1. εἶπε. 2. δὸς.
 V. contr. 1. διεῖλεν. 2. ἀπεδήμησεν. 3. ζῶν (Less. XXV. γ. 8). 4. δαπανήσαντος. 5. ὑστερεῖσθαι.

1. Decline ἄνθρωπος τις, εἰς υἱὸς, δύο υἱοὶ, τὸ ἐπιβάλλον μέρος, χώρα μακρὰ.

2. τὸ ἐπιβάλλον μέρος is a classical expression; cf. τῆς τύχης τὸ ἐπιβάλλον ἐφ' ἡμᾶς μέρος (Demosth. de Cor. 312); ἀπολαχόντες τῶν κτημάτων τὸ ἐπιβάλλον (Herod. iv. 115).

3. Name the adverbs above.

4. Derivation of 1. ἀσώτως, 2. ἀπεδήμησεν, 3. ἰσχυρὸς, 4. ὑστερεῖσθαι, 5. ἤρξατο?

5. Give an instance of the genitive absolute above.

6. Compare ἰσχυρὸς; give the rule. Decline λιμὸς ἰσχυρὸς.

7. Decline ἡ χώρα ἐκείνη, and give the rule about demonstrative pronouns.

LESSON XXIX.

S. Luke xv. 15.—The same.

15. Καὶ πορευθεὶς ἐκολλήθη ἐνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης· καὶ ἔπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν χοίρους.

16. Καὶ ἐπεθύμει γεμῖσαι τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν κερατίων ὧν ἤσθιον οἱ χοῖροι· καὶ οὐδεὶς ἐδίδου αὐτῷ.

17. Εἰς αὐτὸν δὲ ἐλθὼν εἶπε, Πόσοι μίσθιοι τοῦ πατρός μου περισσεύουσιν ἄρτων, ἐγὼ δὲ λιμῷ ἀπόλλυμαι;

18. Ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου, καὶ ἐρῶ αὐτῷ, Πάτερ, ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου·

19. Καὶ οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου· ποιήσόν με ὡς ἓνα τῶν μισθίων σου·

N. 1. τῶν πολιτῶν. 2. τῆς χώρας. 3. τοὺς ἄγρους. 4. χοίρους. 5. τὴν κοιλίαν. 6. τῶν κερατίων. 7. τοῦ πατρὸς. 8. ἄρτων. 9. λιμῆ. 10. αὐρᾶνόν.

A. 1. ἐν. 2. οὐδεὶς. 3. πόσοι. 4. μίσθιοι. 5. ἄξιος.

P. 1. ὦν. 2. ἐαυτὸν. 3. ἐκείνης.

V. ω. 1. πορευθεὶς, πορεύσομαι. 2. ἐπεμψεν. 3. βόσκειν. 4. γεμίσαι. 5. ἡσθιον. 6. ἐλθὼν. 7. περισσεύουσιν. 8. ἡμαρτον.

V. μι. 1. εἶπε, ἐρῶ. 2. ἐδίδου. 3. ἀπόλλυμαι. 4. ἀναστὰς. 5. εἰμὶ.

V. contr. 1. ἐκολλήθη. 2. ἐπεθύμει. 3. κληθῆναι. 4. ποιήσον.

1. Decline εἰς τῶν πολιτῶν.

2. ὦν (v. 16) — why the genitive? Give the rule.

3. Why is ἄρτων (v. 17) in the genitive?

4. Give the English of the adverbs above, ἐνώπιον, οὐκέτι, and their derivation.

5. Are there any deponent verbs in these verses?

6. Translate separately πορευθεὶς ἐκολλήθη (v. 15), ἀναστὰς πορεύσομαι (v. 18). Translate them together.

LESSON XXX.

S. Luke xv. 20.—The same.

20. Καὶ ἀναστὰς ἦλθε πρὸς τὸν πατέρα ἑαυτοῦ. Ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος, εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ, καὶ ἐσπλαγχνίσθη, καὶ δραμὼν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ, καὶ κατεφίλησεν αὐτόν.

21. Εἶπε δὲ αὐτῷ ὁ υἱός, Πάτερ, ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, καὶ οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου.

22. Εἶπε δὲ ὁ πατὴρ πρὸς τοὺς δούλους αὐτοῦ, Ἐξενέγκατε τὴν στολὴν τὴν πρώτην, καὶ ἐνδύσατε αὐτόν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ, καὶ ὑποδήματα εἰς τοὺς πόδας.

23. Καὶ ἐνέγκαντες τὸν μόσχον τὸν σιτευτὸν θύσατε, καὶ φαγόντες εὐφρανθῶμεν·

24. "Ὅτι οὗτος ὁ υἱὸς μου νεκρὸς ἦν, καὶ ἀνέζησε· καὶ ἀπολωλὼς ἦν, καὶ εὐρέθη. Καὶ ἤρξαντο εὐφραίνεσθαι.

N. 1. τὸν πατέρα. 2. τὸν τράχηλον. 3. ὁ υἱός. 4. τὸν οὐρανόν. 5. τοὺς δούλους. 6. τὴν στολήν. 7. τὸ δακτύλιον. 8. τὴν χεῖρα. 9. ὑποδήματα. 10. τοὺς πόδας. 11. μόσχον.

A. 1. ἄξιος. 2. τὴν πρώτην. 3. νεκρός. 4. σιτευτὸν.

P. 1. ἐαυτοῦ. 2. οὗτος.

V. ω, 1. ἦλθε. 2. ἐσπλαγχνίσθη. 3. δραμών. 4. ἔπεσεν. 5. ἡμαρτον. 6. ἐξενέγκατε. 7. ἐνδύσατε. 8. θύσατε. 9. φαγόντες. 10. εὐφρανθῶμεν, εὐφραίνεσθαι. 11. εὐρέθη. 12. ἤρξαντο.

V. μι. 1. ἀναστὰς. 2. δότε. 3. ἀπολωλὼς. 4. ἦν.

V. contr. 1. εἶδεν. 2. κατεφίλησεν. 3. εἶπε. 4. κληθῆναι. 5. ἀνέζησε.

1. Explain the construction αὐτοῦ ἀπέχοντος. How does it differ from the Latin?

2. μακρὰν — what part of speech? What is the full phrase?

3. κληθῆναι υἱὸς σου (v. 21). Why is υἱὸς in the nominative?

4. τὴν στολήν τὴν πρώτην (v. 22) — what rule does this illustrate? What other instance occurs in these verses?

5. Decline χεῖρ καὶ ποὺς, πατήρ καὶ υἱός, στολή καὶ δακτύλιον, οὗτος ὁ υἱός.

6. Give the derivation of, 1. σπλαγχνίζω, 2. στολή, 3. δακτύλιον, 4. ὑποδήματα, 5. σιτευτός.

7. What is the Greek for "*the Parable of the Prodigal Son*"?

LESSON XXXI.

S. Luke xv. 25.—The same.

25. Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὥς ἐρχόμενος ἤγγισε τῇ οἰκίᾳ, ἤκουσε συμφωνίας καὶ χορῶν·

26. Καὶ προσκαλεσάμενος ἓνα τῶν παίδων ἐπυνθάνετο τί εἴη ταῦτα;

27. Ὁ δὲ εἶπεν αὐτῷ, "Ὅτι ὁ ἀδελφος σου ἦκει· καὶ ἔθυσεν ὁ πατήρ σου τὸν μόσχον τὸν σιτευτὸν, ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν.

28. Ὁργίσθη δὲ, καὶ οὐκ ἤθελεν εἰσελθεῖν. ὁ οὖν πατὴρ αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν.

29. Ὁ δὲ ἀποκριθεὶς εἶπε τῷ πατρὶ, Ἴδου, τοσαῦτα ἔτη δουλεύω σοι, καὶ οὐδέποτε ἐντολήν σου παρήλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας ἑρίφον, ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ.

30. Ὅτε δὲ ὁ υἱὸς σου οὗτος, ὁ καταφάγων σου τὸν βίον μετὰ πορνῶν, ἦλθεν, ἔθυσας αὐτῷ τὸν μόσχον τὸν σιτευτόν.

31. Ὁ δὲ εἶπεν αὐτῷ· Τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ, σὰ ἐστίν.

32. Εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν, καὶ ἀνέζησε· καὶ ἀπολωλὼς ἦν, καὶ εὐρέθη.

N. 1. ὁ υἱὸς. 2. ἀγρῷ. 3. τῇ οἰκίᾳ. 4. συμφωνίας. 5. χορῶν. 6. τῶν παίδων. 7. ὁ ἀδελφός. 8. ὁ πατήρ. 9. τὸν μόσχον. 10. ἔτη. 11. ἐντολήν. 12. ἑρίφον. 13. οἱ φίλοι. 14. τὸν βίον. 15. πορνῶν. 16. τέκνον.

A. 1. πρεσβύτερος. 2. ἕνα. 3. ἐμὰ. 4. σὰ.

P. 1. τί; 2. τοσαῦτα. 3. ἐμοῦ.

V. ω. 1. ἐρχόμενος, εἰσελθεῖν, παρήλθον. 2. ἤγγισε. 3. ἤκουσε. 4. ἐπυνθάνετο. 5. ἐθύσεν. 6. ὑγιαίνοντα. 7. ἀπέλαβεν. 8. ὠργίσθη. 9. ἤθελεν. 10. ἀποκριθεὶς. 11. εὐφρανθῶ. 12. καταφάγων. 13. χαρῆναι. 14. εὐρέθη.

V. μ. 1. ἦν, εἴη, εἶ. 2. εἶπεν. 3. ἔδωκας. 4. ἀπολωλὼς.

V. contr. 1. προσκαλεσάμενος, παρεκάλει. 2. ἔδει. 3. ἀνέζησε.

1. What is the meaning of the middle voice in προσκαλεσάμενος (v. 26) ?
2. τί εἴη ταῦτα; Why is εἴη singular ?
3. What does ὁ δὲ (v. 27) mark ?
4. What is the exact meaning of ἦκει ?
5. Explain the construction in v. 29 : τοσαῦτα ἔτη δουλεύω σοι. Is there anything like it in Latin and French ?

LESSON XXXII.

S. Luke xvii. 11.—The Ten Lepers.

11. Καὶ ἐγένετο ἐν τῷ πορεύεσθαι αὐτὸν εἰς Ἱερουσαλὴμ, καὶ αὐτὸς διήρχετο διὰ μέσου Σαμαρείας καὶ Γαλιλαίας.

12. Καὶ εἰσερχομένου αὐτοῦ εἰς τινα κώμην, ἀπῆν-

τησαν αὐτῷ δέκα λεπροὶ ἄνδρες, οἱ ἔστησαν πόρρωθεν·

13. Καὶ αὐτοὶ ἦραν φωνὴν λέγοντες· Ἰησοῦ, ἐπιστᾶ́τα, ἐλέησον ἡμᾶς.

14. Καὶ ἰδὼν εἶπεν αὐτοῖς, Πορευθέντες ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσι. Καὶ ἐγένετο ἐν τῷ ὑπ᾿ ἄγειν αὐτοὺς, ἐκαθαρίσθησαν.

N. 1. Σαμαρείας καὶ Γαλιλαίας. 2. κώμην. 3. φωνήν. 4. ἐπιστάτα. 5. τοῖς ἱερεῦσι.

A. μέσον.

P. 1. οἱ. 2. ἡμᾶς. 3. ἑαυτοὺς.

V. ω. 1. ἐγένετο. 2. διήρχετο. 3. ἦραν. 4. λέγοντες. 5. πορευθέντες. 6. ἐκαθαρίσθησαν.

V. μι. 1. ἔστησαν. 2. ἐπιδείξατε.

V. contr. 1. ἀπήνησαν. 2. ἐλέησον. 3. ἰδὼν.

1. Explain ἐν τῷ πορεύεσθαι αὐτὸν. Put it into Latin. Quote a similar instance below.

2. What genitive absolute occurs above?

3. Decline κώμη τις, δέκα λεπροὶ ἄνδρες.

4. Is ἔστησαν (v. 12) the 3rd plur. of ἔστησα or of ἔστην? Why?

5. What is ἑαυτοὺς used for in v. 14?

6. Why did the lepers stand afar off?

LESSON XXXIII.

S. Luke xvii. 15.—The same.

15. Εἰς δὲ ἐξ αὐτῶν, ἰδὼν ὅτι ἰάθη, ὑπέστρεψε, μετὰ φωνῆς μεγάλῃς δοξάζων τὸν Θεόν·

16. Καὶ ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ, εὐχαριστῶν αὐτῷ, καὶ αὐτὸς ἦν Σαμαρείτης.

17. Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Οὐχὶ οἱ δέκα ἐκαθαρίσθησαν; οἱ δὲ ἐννέα ποῦ;

18. Οὐχ εὐρέθησαν ὑποστρέψαντες δοῦναι δόξαν τῷ Θεῷ, εἰ μὴ ὁ ἄλλογενὴς οὗτος;

19. Καὶ εἶπεν αὐτῷ, Ἀναστὰς πορεύου· ἡ πίστις σου σέσωκέ σε.

N. 1. φωνῆς. 2. τὸν Θεόν. 3. τὸ πρόσωπον. 4. τοὺς πόδας. 5. δόξαν. 6. ἡ πίστις.

A. 1. εἰς. 2. μεγάλης.

P. 1. οὗτος. 2. σὲ.

V. ω. 1. ὑπέστρεψε, ὑποστρέψαντες. 2. δοξάζων. 3. ἔπεσεν. 4. ἀποκρίθεις. 5. ἐκαθαρίσθησαν. 6. εὐρέθησαν. 7. πορεύου. 8. σέσωκε.

V. μι. 1. ἦν. 2. εἶπεν. 3. δοῦναι. 4. ἀναστὰς.

V. contr. 1. ἰδὼν. 2. ἰάθη. 3. εὐχαριστῶν.

1. Decline εἰς ἐξ αὐτῶν, ὁ ποὺς αὐτοῦ, οἱ δέκα ἄνδρες, ὁ ἀλλογενὴς ὁστος.

2. Compare μεγάλῃς in the same case, number, and gender.

3. Decline φωνὴ μεγάλη, μείζων, μεγίστη.

4. What other leprosy did our Lord cure? Why were they to show themselves to the priest?

LESSON XXXIV.

S. Luke xix. 29.—Christ's Entry into Jerusalem.

29. Καὶ ἐγένετο ὡς ἡγγίσειεν εἰς Βηθφαγὴ καὶ Βηθανίαν, πρὸς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν, ἀπέστειλεν ὁ Ἰησοῦς δύο τῶν μαθητῶν αὐτοῦ,

30. Εἰπὼν, Ὑπάγετε εἰς τὴν κατέναντι κώμην· ἐν ἧ εἰσπορευόμενοι εὐρήσετε πῶλον δεδεμένον, ἐφ' ᾧ οὐδεὶς πώποτε ἀνθρώπων ἐκάθισε· λύσαντες αὐτὸν ἀγάγετε.

31. Καὶ ἐάν τις ὑμᾶς ἐρωτᾷ, Διατί λύετε; οὕτως ἐρεῖτε αὐτῷ, Ὅτι ὁ Κύριος αὐτοῦ χρεῖαν ἔχει.

32. Ἀπελθόντες δὲ οἱ ἀπεσταλμένοι εὗρον καθὼς εἶπεν αὐτοῖς·

33. Λυόντων δὲ αὐτῶν τὸν πῶλον, εἶπον οἱ κύριοι αὐτοῦ πρὸς αὐτοὺς, Τί λύετε τὸν πῶλον;

34. Οἱ δὲ εἶπον, Ὁ Κύριος αὐτοῦ χρεῖαν ἔχει.

N. 1. τὸ ὄρος. 2. Ἐλαιῶν. 3. τῶν μαθητῶν. 4. τὴν κώμην. 5. πῶλον. 6. ἀνθρώπων. 7. χρεῖαν. 8. οἱ κύριοι.

A. 1. δύο. 2. οὐδεὶς.

P. 1. ᾧ, ὃν. 2. τις.

V. ω. 1. ἐγένετο. 2. ἤγγισεν. 3. ἀπέστειλεν. 4. ὑπάγετε, ἀνάγετε.
5. εἰσπορευόμενοι. 6. εὐρήσετε, εὑρον. 7. ἐκάθισε. 8. λύσαντες, λύετε.
9. ἔχει. 10. ἀπελθόντες. 11. ἀπεσταλμένοι.

V. μι. 1. εἰπὼν, ἐρεῖτε. 2. ἐρωτᾷ.

V. contr. 1. καλούμενον. 2. δεδεμέγον.

1. What is the difference between ὁ ὄρος and τὸ ὄρος?

2. What is the quantity of the *υ* in λύω? (See Less. IX. 8.)

3. What mood is ἐρωτᾷ (v. 31)? How do you know? What is the rule for εἰ and ἐάν? What is ἐρωτᾷ contracted from?

4. Why is αὐτοῦ the genitive in v. 31?

5. What prophecy was fulfilled on this occasion?

LESSON XXXV.

S. Luke xix. 35.—The same.

35. Καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν· καὶ ἐπὶ-
ρίψαντες αὐτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον, ἐπεβίβασαν
τὸν Ἰησοῦν.

36. Πορευομένου δὲ αὐτοῦ, ὑπεστρώνουν τὰ ἱμάτια
αὐτῶν ἐν τῇ ὁδῷ.

37. Ἐγγίζοντος δὲ αὐτοῦ ἤδη, πρὸς τῇ καταβάσει
τοῦ ὄρους τῶν ἐλαιῶν, ἤρξαντο ἅπαν τὸ πλῆθος τῶν
μαθητῶν χαίροντες αἰνεῖν τὸν Θεὸν φωνῇ μεγάλῃ περὶ
πασῶν ὧν εἶδον δυνάμεων,

38. Λέγοντες, Εὐλογημένος ὁ ἐρχόμενος βασιλεὺς
ἐν ὀνόματι Κυρίου· εἰρήνη ἐν οὐρανῷ καὶ δόξα ἐν
ὑψίστοις.

39. Καί τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπον
πρὸς αὐτόν· Διδάσκαλε, ἐπιτίμησον τοῖς μαθηταῖς σου.

40. Καὶ ἀποκριθεὶς εἶπεν αὐτοῖς· Λέγω ὑμῖν ὅτι,
ἐὰν οὗτοι σιωπήσωσιν, οἱ λίθοι κεκράξονται.

N. 1. τὰ ἱμάτια. 2. τὸν πῶλον. 3. τῇ ὁδῷ. 4. τῇ καταβάσει. 5. τοῖ
ὄρους. 6. τῶν ἐλαιῶν. 7. τὸ πλῆθος. 8. τῶν μαθητῶν. 9. φωνῇ. 10.

δυνάμεων. 11. ὀνόματι. 12. Κυρίου. 13. εἰρήνη. 14. Φαρισαίων. 15. ὄχλου. 16. διδάσκαλε. 17. οἱ λίθοι.

A. 1. ἅπαν. 2. μεγάλη. 3. πασῶν. 4. ὑψίστοις.

P. 1. ἐαντῶν. 2. τινες. 3. αὐτὸν. 4. σοῦ. 5. ὑμῖν. 6. οὗτοι.

V. ω. 1. ἤγαγον. 2. ἐπὶβρίψαντες. 3. ἐπεβίβασαν. 4. πορευομένου. 5. ὑπεστρώννουν. 6. ἐγγίζοντας. 7. ἤρξαντο. 8. χαίροντες. 9. λέγοντες. 10. ἐρχόμενος. 11. ἀποκρίθεις. 12. κεκράζονται.

V. contr. 1. αἰνεῖν. 2. εὐλογημένος. 3. ἐπιτίμησον. 4. σωπήσωσιν.

1. Why are there two ρ in ἐπὶβρίψαντες (v. 35)?
2. What is the difference between ἐπιβαίνω and ἐπιβιβάζω?
3. Might ὑπεστρώννουν be otherwise classed than as a verb in ω? Give its chief tenses.
4. Mention all the genitives absolute above.
5. Decline ἅπαν τὸ πλῆθος, ὁ ἐρχόμενος βασιλεὺς.
6. What does αἰνέω make in the future? Mention other verbs similarly formed.
7. πασῶν ὧν εἶδον δυνάμεων (v. 37). What is ὧν for here? Give the rule and example.
8. Derivation of 1. ἱμάτιον. 2. ἐγγίζω. 3. κατὰβάσις. 4. ἔρχομαι. 5. μαθητῆς. 6. εὐλογημένος. 7. διδάσκαλε.
9. What tense is κεκράζονται? Is it common? How is it formed? What is the English of it?
10. Why is σωπήσωσι (v. 40) in the subjunctive?
11. What is the construction κατὰ σύνεσιν? What instance of it occurs above?

LESSON XXXVI.

S. Luke. xx. 19.—The Tribute Money.

19. Καὶ ἐζήτησαν οἱ Ἀρχιερεῖς καὶ οἱ Γραμματεῖς ἐπιβαλεῖν ἐπ' αὐτὸν τὰς χεῖρας ἐν αὐτῇ τῇ ὥρᾳ, καὶ ἐφοβήθησαν τὸν λαόν· ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν ἐκείνην εἶπε.

20. Καὶ παρατηρήσαντες ἀπέστειλαν ἐγκαθέτους, ὑποκρινομένους ἑαυτοὺς, δικαίους εἶναι, ἵνα ἐπιλάβωνται αὐτοῦ λόγου, εἰς τὸ παραδοῦναι αὐτὸν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος.

21. Καὶ ἐπηρώτησαν αὐτὸν, λέγοντες, Διδάσκαλε, οἶδᾰμεν ὅτι ὀρθῶς λέγεις καὶ διδάσκεις, καὶ οὐ λαμβᾰ-

νεὺς πρόσωπον, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ Θεοῦ διδάσκεις.

22. Ἐξεστὶν ἡμῖν Καίσαρι φόρον δοῦναι, ἢ οὐ;

N. 1. οἱ ἀρχιερεῖς. 2. οἱ γραμματεῖς. 3. τὰς χεῖρας. 4. ὥρα. 5. τὸν λαόν. 6. λόγῳ. 7. τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ. 8. τοῦ ἡγεμόνος. 9. διδάσκῃ. 10. ἀληθείας. 11. τὴν ὁδόν. 12. τοῦ Θεοῦ. 13. Καίσαρι. 14. φόρον.

A. 1. ἐγκαθέτους. 2. δικαίους.

P. 1. αὐτῇ. 2. ἑαυτοῦς. 3. ἡμῖν.

V. ω. 1. ἐπιβαλεῖν. 2. ἔγνωσαν. 3. ἀπέστειλαν. 4. ὑποκρινομένους. 5. λέγοντες, λέγεις. 6. διδάσκεις. 7. λαμβάνεις.

V. μι. 1. εἶναι. 2. παραδοῦναι. 3. ἔξεστιν.

V. contr. 1. ἐζήτησαν. 2. ἐφοβήθησαν. 3. παρατηρήσαντες. 4. ἐπηρώτησαν.

1. Decline αὐτῇ ἡ ὥρα, ἡ παραβολὴ ἐκείνη.

2. What parable is referred to in v. 19?

3. Derivation of, 1. ἐγκαθέτος, 2. γραμματεὺς, 3. παραβολή, 4. ἐξουσία, 5. ἡγεμῶν, 6. πρόσωπον, 7. ἀλήθεια, 8. φόρος.

4. What substantive is derived from ὑποκρίνομαι?

5. Why is δικαίους (v. 20) in the accusative? What cases may be thus placed in Greek? What in Latin?

6. What is the rule for the mood following ἵνα, ὥρα, ὥς, which are called *the causative particles*?

7. αὐτοῦ λόγου (v. 20) — why are these severally in the genitive?

8. Who was the ἡγεμῶν? What is the Latin for this word?

9. Put into Latin εἰς τὸ παραδοῦναι αὐτὸν (v. 20).

10. οἶδαμεν (v. 21) — what is the more classical form? Go through the tense.

11. What is meant by λαμβάνεις πρόσωπον (v. 21)? What is the Greek for *partiality*?

12. Who was Καίσαρ at this time?

LESSON XXXVII.

S. Luke xx. 23. — The same

23. Κατανοήσας δὲ αὐτῶν τὴν πανουργίαν, εἶπε πρὸς αὐτοὺς, Τί με πειράζετε;

24. Ἐπιδειξάτέ μοι δηνάριον · τίνος ἔχει εἰκόνα καὶ ἐπιγραφήν; Ἀποκριθέντες δὲ εἶπον, Καίσαρος.

25. Ὁ δὲ εἶπεν αὐτοῖς, Ἀπόδοτε τοῖνυν τὰ Καισαρος Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ.

26. Καὶ οὐκ ἴσχυσαν ἐπιλαβέσθαι αὐτοῦ ῥήματος ἐναντίον τοῦ λαοῦ· καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ, ἐσίγησαν.

N. 1. τὴν πανουργίαν. 2. θηνάριον. 3. τὴν εἰκόνα. 4. τὴν ἐπιγράψην. 5. Καίσαρος. 6. τῷ Θεῷ. 7. ῥήματος. 8. τοῦ λαοῦ. 9. ἀποκρίσει.

P. 1. αὐτῶν. 2. τί; τίνος; 3. μοι.

V. ω. 1. πειράζετε. 2. ἔχει. 3. ἀποκριθέντες. 4. ἴσχυσαν. 5. ἐπιλαβέσθαι. 6. θαυμάσαντες.

V. μι. 1. εἶπε. 2. ἐπιδείξατε. 3. ἀπόδοτε.

V. contr. 1. κατανοήσας. 2. ἐσίγησαν.

1. What is the derivation of, 1. κατανοήσας, 2. θηνάριον, 3. ῥήμα, 4. ἐναντίον, 5. πανουργία, 6. εἰκὼν, 7. ἐπιγράψή?

2. What part of speech is τί, as used in v. 23? What Latin word is similarly used?

3. Why is Καίσαρος in the genitive (v. 24)?

4. αὐτοῦ ῥήματος (v. 26). (See Lesson XXXVI. v. 20.)

5. Who joined the Pharisees on this occasion?

6. Why were they not likely to have joined them?

7. What other enemies to each other agreed in persecuting our Lord?

8. What is the meaning of our Lord's reply (v. 25)?

9. What was the θηνάριον? Where else is it mentioned? What is its value in English money? What was nearest to it in the Greek coinage? What in France now?

LESSON XXXVIII.

S. Luke xxiii. 50.—The Burial of Christ.

50. Καὶ ἰδού, ἀνὴρ ὀνόματι Ἰωσήφ, βουλευτὴς, ὑπάρχων ἀνὴρ ἀγαθὸς καὶ δίκαιος·

51. (Οὗτος οὐκ ἦν συγκατατεθειμένος τῇ βουλῇ καὶ τῇ πράξει αὐτῶν·) ἀπὸ Ἀριμαθαίας πόλεως τῶν Ἰουδαίων, ὃς καὶ προσεδέχετο καὶ αὐτὸς τὴν βασιλείαν τοῦ Θεοῦ·

52. Οὗτος προσελθὼν τῷ Πιλαῳ, ᾗτήσατο τὸ σῶμα τοῦ Ἰησοῦ.

53. Καὶ καθελὼν αὐτὸ ἐνετύλιξεν αὐτὸ σινδόνι, καὶ ἔθηκεν αὐτὸ ἐν μνήματι λαξευτῷ, οὐ οὐκ ἦν οὐδέπω οὐδεὶς κείμενος.

N. 1. ἀνὴρ. 2. ὀνόματι. 3. βουλευτῆς. 4. τῇ βουλῇ. 5. τῇ πράξει. 6. πόλεως. 7. τῶν Ἰουδαίων. 8. τὴν βασιλείαν. 9. τοῦ Θεοῦ. 10. τὸ σῶμα. 11. σινδόνι. 12. μνήματι.

A. 1. λαξευτὸς. 2. οὐδεὶς.

P. 1. οὗτος, 2. αὐτῶν. 3. ὅς.

V. ω. 1. ὑπάρχων. 2. προσεδέχετο. 3. προσελθὼν. 4. ἐνετύλιξεν. 5. κείμεναι.

V. μι. 1. ἦν. 2. συγ-κατα-τεθειμένος. 3. ἔθηκεν.

V. contr. 1. ᾗτήσατο. 2. καθ-ελών.

1. Decline together ἀνὴρ βουλευτῆς, ὑπάρχων ἀνὴρ ἀγαθός, μνήμα λαξευτὸν.

2. What is the derivation of, 1. ὑπάρχων, 2. δίκαιος, 3. βουλευτῆς, 4. λαξευτὸς, 5. μνήμα, 6. οὐδέπω?

3. Of what body was Joseph a βουλευτῆς?

4. Name the deponent verbs above.

5. Where is Arimathæa?

6. Who assisted Joseph at our Lord's burial?

7. Where was the μνήμα? How guarded?

8. Who are meant by αὐτῶν (v. 51)?

9. What is meant by προσδέχεσθαι τὴν βασιλείαν τοῦ Θεοῦ?

LESSON XXXIX.

S. Luke xxiii. 54. — The same.

54. Καὶ ἡμέρα ἦν παρασκευὴ, καὶ σάββατον ἐπέφωσκε.

55. Κατακολουθήσασαι δὲ καὶ γυναῖκες, αἵτινες ἦσαν συνεληλυθυῖαι αὐτῷ ἐκ τῆς Γαλιλαίας, ἐθεάσαντο τὸ μνημεῖον, καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ.

56. Ὑποστρέψασαι δὲ ἡτοίμασαν ἁρώματα καὶ μύρα· καὶ τὸ μὲν σάββατον ἡσύχασαν κατὰ τὴν ἐντολήν.

N. 1. ἡμέρᾱ. 2. παρασκευὴ. 3. σάββατον. 4. γυναῖκες. 5. τῆς Γαλιλαίας. 6. τὸ μνημεῖον. 7. τὸ σῶμα. 8. ἁρώματα καὶ μύρα. 9. τὴν ἐντολήν.

P. 1. αἱτῖνες. 2. αὐτῶ.

V. ω. 1. συν-εληλυθυῖαι. 2. ὑποστρέψασαι. 3. ἡτοίμασαν. 4. ἡσύχασαν.

V. μι. 1. ἦν. 2. ἐτέθη.

V. contr. 1. κατ-ακολουθήσασαι. 2. ἐθεάσαντο.

1. What was the παρασκευή?

2. What is the exact meaning of ἐπέφωσκε?

3. Who were these women?

4. What is the μνημεῖον called in Lesson XXXVIII.?

5. How many aorists occur in these verses?

6. Decline γυνή ἡτις.

7. What is the derivation of 1. παρασκευή, 2. ἐπέφωσκε, 3. μνημεῖον,

4. ἡτοίμασαν, 5. ἡσύχασαν, 6. ἐντολήν?

8. What ἐντολή is meant?

LESSON XL.

S. Luke xxiv. 50.—The Ascension.

50. Ἐξήγαγε δὲ αὐτοὺς ὁ Ἰησοῦς ἔξω ἕως εἰς Βηθανίαν· καὶ ἐπαΐρας τὰς χεῖρας αὐτοῦ, εὐλόγησεν αὐτούς.

51. Καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς, διέστη ἀπ' αὐτῶν, καὶ ἀνεφέρετο εἰς τὸν οὐρανόν.

52. Καὶ αὐτοὶ προσκυνήσαντες αὐτὸν, ὑπέστρεψαν εἰς Ἱερουσαλὴμ μετὰ χαρᾶς μεγάλης·

53. Καὶ ἦσαν διαπαντὸς ἐν τῷ ἱερῷ, αἰνοῦντες καὶ εὐλογοῦντες τὸν Θεόν. Ἀμήν.

N. 1. τὰς χεῖρας. 2. τὸν οὐρανόν. 3. χαρᾶς. 4. τῷ ἱερῷ. 5. τὸν Θεόν.

A. μεγάλης.

P. αὐτοὺς.

V. ω. 1. ἐξήγαγε. 2. ἐπαΐρας. 3. ἀνεφέρετο. 4. ὑπέστρεψαν

V. μι. 1. διέστη. 2. ἦσαν.

V. contr. 1. εὐλόγησεν. 2. προσκυνήσαντες. 3. αἰνοῦντες.

1. ἔξω — out of what?

2. αὐτὸν αὐτοὺς (v. 51) — why in the accusative?

3. Decline χαρὰ μεγάλη, μείζων, μεγίστη.

4. Translate into Latin ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς.

5. *a.* What are the intransitive tenses of διόστημι (v. 51)? *b.* What is used for the intransitive present, imperfect, and future? *c.* Write down the seven intransitive tenses of διόστημι, in the indicative, and also all the participles.

6. Where else is the Ascension mentioned?

7. Who were present at it?

8. Why did the apostles return to Jerusalem?

9. ἦσαν διαπαντός ἐν τῷ ἱερῷ (v. 53)—what is said in the Acts on this point?

10. *a.* What language is ἀμὴν? *b.* English? *c.* What does it mean at the end of prayers? *d.* of the Gospels? *e.* Who uses ἀμὴν, ἀμὴν λέγω ὑμῖν?



Praxis upon the Regular Verbs.

Give the chief tenses and English of the following: active, future, perfect and aor. 2; passive, perfect and aor. 1 and 2. where existing; for very many verbs have not all these tenses.

A. First Conjugation.

1. βλέπω.	2. δάπτω.	3. σκώπτω.	4. λείπω.
5. τέρπω.	6. ἀμείβω.	7. τρέφω.	8. τρέπω.
9. γράφω.	10. τρίβω.	11. ἄπτω.	12. βλάπτω.
13. καλύπτω.	14. κόπτω.	15. κρίπτω.	16. ρίπτω.

B. Second Conjugation.

1. διώκω.	2. πνίγω.	3. ἔρχω.	4. πλέκω.
5. ἔγω.	6. δῆγω.	7. φεύγω.	8. αἰμάσσω.
9. ἀλλόσσω.	10. κηρύσσω.	11. πλῆσσω.	12. πράσσω.
13. σφάττω.	14. ταρασσω.	15. τάσσω.	

C. Third Conjugation.

1. ἀνῶ.	2. ἐρείδω.	3. ψεύδω.	4. πείθω.
5. ἀναγκάζω.	6. γυμνάζω.	7. δικάζω.	8. σώζω.
9. φράζω.	10. γνωρίζω.	11. νομίζω.	12. ἀρμύζω.

D. Fourth Conjugation.

1. ἀγγέλλω.	2. στέλλω.	3. σφάλλω.	4. φθείρω.
5. ἀμύνω.	6. δέμω.	7. νέμω.	8. μένω.
9. αὐαίνω.	10. αἶρω.	11. σημαίνω.	12. φαίνω.
13. τείνω.	14. αἰσχύνω.	15. κλίνω.	16. σπείρω.

E. *Fifth Conjugation.*

a. in -ω pure.

- | | | | |
|-------------|-------------|-----------|------------|
| 1. θύω. | 2. δακρύω. | 3. κρούω. | 4. χρίω. |
| 5. παιδεύω. | 6. πιστεύω. | 7. σείω. | 8. χορεύω. |

b. in -άω.

- | | | | |
|------------|-----------|-----------|-------------|
| 1. ἀγαπάω. | 2. ὀρμάω. | 3. βόσσω. | 4. διαιτάω. |
| 5. δαψάω. | 6. ὀράω. | 7. ἑάω. | 8. ζάω. |

c. in -έω.

- | | | | |
|------------|------------|------------|-----------|
| 1. ἀγνοέω. | 2. ἀδικέω. | 3. οἰκέω. | 4. ἀσκέω. |
| 5. αὐλέω. | 6. αἰτέω. | 7. κρατέω. | 8. κινέω. |

d. in -όω.

- | | | | |
|-------------|------------|------------|--------------|
| 1. αἵματόω. | 2. ἀξιόω. | 3. δηλόω. | 4. ζημιόω. |
| 5. ὀρθόω. | 6. πληρόω. | 7. χειρόω. | 8. στεφανόω. |

F. *Deponents.*

α. With Middle First Aorist.

- | | | |
|---------------|-------------|---------------|
| 1. ἀσπάζομαι. | 2. εὐχόμαι. | 3. σκέπτομαι. |
| 4. ἐργάζομαι. | 5. χράομαι. | 6. ἄπτομαι. |

β. With Passive First Aorist.

- | | | |
|--------------|---------------|----------------|
| 1. βούλομαι. | 2. πορεύομαι. | 3. ἐνθυμέομαι. |
| 4. δύναιμι. | 5. οἶομαι. | 6. ἐλλαβέομαι. |

γ. With both Passive and Middle First Aorist.

- | | | |
|---------------|---------------|---------------|
| 1. πειράομαι. | 2. αὐλίζομαι. | 3. ἀμείβομαι. |
|---------------|---------------|---------------|

END OF PART II.

PART III.

FABLES FROM ÆSOP.

[In this Part, the verbs are not classified into V. ω., V. μι., V. contr., as in Part II.]

LESSON XLI.

1. The Wolf.

Λύκος ἰδὼν ποιμένας, ἐσθίοντας ἐν σκηνῇ· πρόβατον, ἐγγὺς προσελθὼν, “ ἡλίκος,” ἔφη, “ ἂν ἦν θόρυβος, εἰ ἐγὼ τοῦτο ἐποιοῦν.”

2. The Lioness.

Λέαινα, ὀνειδιζομένη ὑπὸ ἀλώπεκος, ἐπὶ τὸ διὰ παντὸς ἕνα τίκτειν, “ ἕνα,” ἔφη, “ ἀλλὰ λέοντα.”

3. The Gnat and the Ox.

α. Κώνωψ ἐπὶ κέρατος βοὸς καθεζομένη ἤλλει· εἶπε δὲ πρὸς τὸν βούν, “ εἰ βαρῶ σου τὸν τένοντα, ἀναχωρήσω.”

β. Ὁ δὲ ἔφη, “ οὔτε ὅτε ἦλθες ἔγνω, οὔτε ἐὰν μένης, μελήσει μοι.”

N. 1. ποιμένας. 2. λέαινα. 3. ἀλώπεκος. 4. κώνωψ. 5. κέρατος. 6. βοὸς.

V. 1. ἰδὼν. 2. ἐσθίοντας. 3. προσελθὼν. 4. ἔφη. 5. τίκτειν. 6. καθεζομένη. 7. ἤλλει. 8. ἔγνω. 9. μελήσει.

1. Decline ποιμένες ἐσθίουσες, εἰς ἀλλὰ λέων, κώνωψ καθεζομένη, πᾶς δ βίος.
2. What is the English of ἡλίκος ἂν ἦν θόρυβος?
3. Put into Latin ἐπὶ τὸ ξνα τίκτειν.
4. What are the participles of all the chief tenses of ἔρχομαι, φημί, γινώσκω?
5. What is the contracted form of κέρατος?
6. Explain the constructions of εἰ and ἦν above, and state the rule.
7. Explain μελήσει μοι.
8. What is the rule about οὔτε . . . οὔτε?



LESSON XLII.

4. The Husbandman and the Snake.

a. Γεωργὸς, χειμῶνος ὥρα, ὄφιν εὐρών ὑπὸ κρύους πεπηγότα, τοῦτον λαβὼν ὑπὸ κόλπου κατέθετο.

b. Θερμανθεὶς δὲ ἐκεῖνος, καὶ ἀναλαβὼν τὴν ἰδίαν φύσιν, ἐπληξε τὸν εὐεργέτην.

5. The Fox and the Bunch of Grapes.

a. Βότρυας πεπείρους ἀλώπηξ κρεμαμένους ἰδοῦσα, τούτους ἐπειρᾶτο καταφᾶγείν.

b. Πολλὰ δὲ καμοῦσα καὶ οὐ δυνηθεῖσα ψαῦσαι, τὴν λύπην παραμυθουμένη ἔλεγεν, “ὄμφαγες ἔτι εἰσί.”

N. 1. ὄφιν. 2. κρύους. 3. βότρυας.

V. 1. εὐρών. 2. πεπηγότα. 3. λαβὼν. 4. κατέθετο. 5. θερμανθεὶς. 6. ἐπληξε. 7. κρεμαμένους. 8. ἰδοῦσα. 9. καταφᾶγείν. 10. καμοῦσα.

1. Derivation of, 1. γεωργὸς, 2. εὐεργέτης, 3. πεπείρους, 4. παραμυθουμένη.

2. Decline ἡ ἰδία φύσις, χειμῶνος ὥρα.

3. What change of meaning takes place in πῆγνυμι? Mention similar instances.

4. What is the force of the preposition in καταφάγειν and παραμυθουμένη?

LESSON XLIII.

6. The Kid and the Wolf.

a. Ἐρίφος ἐπὶ τινος δώματος ἑστῶς, ἐπειδὴ λύκον παριόντα εἶδεν, ἐλοιδορεῖ καὶ ἔσκωπτεν αὐτόν.

b. Ὁ δὲ λύκος ἔφη· “ὦ οὗτος, οὐ σύ με λοιδορεῖς, ἀλλ’ ὁ τόπος.”

7. The Boy bathing.

a. Παῖς λουσάμενος ἐν ποταμῷ ἐκινδύνευε πνιγῆναι· καὶ ἰδὼν τινὰ παροδίτην, ἐπεφώνει· “βοήθησον.”

b. Ὁ δὲ ἐμέμφετο τῷ παιδί τὴν τολμηρίαν.

c. Τὸ δὲ παιδίον εἶπεν· “ἀλλὰ νῦν μοι βοήθησον, ὕστερον δὲ σωθέντι μέμφου.”

N. 1. παῖς. 2. παροδίτην.

V. 1. ἑστῶς. 2. παριόντα. 3. εἶδεν. 4. πνιγῆναι. 5. βοήθησον. 6. σωθέντι.

1. Decline, 1. παῖς καὶ παιδίον, 2. ἑρίφος ἑστῶς, 3. λύκος παριών, παροδίτης τις, δῶμά τι.

2. Derivation of, 1. δῶμα, 2. παροδίτης, 3. βοηθέω, 4. τολμηρία?

3. Constructions of μέμφομαι. Compare *objicio* in Latin.

4. Meaning and usage of ὦ οὗτος. What is used in Latin for it?

5. Give all the participles of ἵσταμαι, ὁράω, and σώζω.

6. Supply the verb and accusative to ὁ τόπος, 6.δ.

7. What is the difference between λούω and λούομαι, and between λούω, νίπτω, and πλύνω.

LESSON XLIV.

8. The Hound and the Fox.

a. Κύνων θηρευτικὸς λέοντα ἰδὼν, τοῦτον ἐδίωκεν· ὡς δὲ ἐπιστραφεὶς ἐκείνος ἐβρυχήσατο, ὁ κύων φοβηθεὶς εἰς τὰ ὀπίσω ἔφυγεν.

b. Ἀλώπηξ δὲ θεασαμένη αὐτὸν ἔφη· “ὦ κακὴ κεφαλῇ, σὺ λέοντα ἐδίωκες, οὐτῖνος οὐδὲ τὸν βρυχηθμόν ὑπήνεγκας ;”

9. The Wolf and the Lamb.

a. Λύκος ἀμνὸν ἐδίωκεν· ὁ δὲ εἰς ναὸν κατέφυγε.

b. Προσκαλουμένου δὲ τοῦ λύκου τὸν ἀμνὸν, καὶ λέγοντος, ὅτι θυσιάσει αὐτὸν ὁ ἱερεὺς τῷ θεῷ, ἐκεῖνος ἔφη πρὸς αὐτόν·

c. “Ἄλλ’ αἰρετώτερόν μοί ἐστι θεῷ θυσίαν εἶναι, ἢ ὑπὸ σοῦ διαφθαρῆναι.”

N. 1. κύων. 2. ἀμνὸν. 3. ἱερεὺς. 4. λέοντα.

P. οὐτῖνος.

V. 1. ἰδὼν. 2. ἐπιστραφεῖς. 3. ἐβρυχήσατο. 4. ἐφύγεν. 5. ὑπήνεγκας. 6. διαφθαρῆναι.

1. Decline together κύων θηρευτῆς, ἀλώπηξ θεασαμένη.

2. Difference between φοβέω and φοβοῦμαι? Give the Latin.

3. Meaning of οὐδὲ, 8. b? Is this always its meaning?

4. Give the chief indicative tenses, and the participles of ὑπήνεγκας.

5. Decline ἔστις. What are the short forms of the genitive and dative?

6. Why is the α in θυσιάσει short, and the ω in αἰρετώτερον long?

LESSON XLV.

10. The Ass in the Lion's Skin.

a. Ὄνος δορὰν λέοντος ἐπενδύθει, λέων ἐνομίζετο πᾶσι, καὶ φυγὴ μὲν ἦν ἀνθρώπων, φυγὴ δὲ ποιμνίων.

b. Ὡς δὲ ἄνεμος βιαιότερον πνεύσας ἐγύμνου αὐτὸν τοῦ προκαλύμματος, τότε πάντες ἐπιδραμόντες ξύλοις καὶ ῥοπαῖλοις αὐτὸν ἔπαιον.

11. The Birds and the Peacock.

a. Τῶν ὀρνίθων βουλομένων ποιῆσαι βασιλέα, ταῶς ἑαυτὸν ἡξίου διὰ τὸ κάλλος χειροτονεῖν.

b. Αἰρουμένων δὲ τοῦτον τῶν ἄλλων, ὁ κολοῖος ὑπο-
λαβὼν ἔφη·

c. “Ἄλλ’ εἰ, σοῦ βασιλεύοντος, ὁ ἀετὸς ἡμᾶς κατα-
διώκειν ἐπιχειρήσει, πῶς ἡμῖν ἐπαρκέσεις;”

N. 1. ποιμνίων. 2. ὄρνιθων. 6. ταῶς.

V. 1. ἐπενδύσεις. 2. πνύσας. 3. ἐγύμνου. 4. ἐπιδραμόντες. 5. ἡξίου.
6. ὑπολαβὼν.

1. Why is λέων in the nominative?

2. What is the force of the comparative in βιαίτερον?

3. What is the difference between αἰρέω and αἰρέομαι? Give the chief
tenses of each.

4. Account for all the genitives above.

5. Derivation of, 1. ποιμνιον, 2. προκάλυμμα, 3. χειροτονέω, 4. ἐπιχειρέω,

5. ἐπαρκέω.

6. What is the difference between διὰ τοῦ κάλλους and διὰ τὸ κάλλος?

LESSON XLVI.

12. The Woman and the Hen.

a. Γυνή τις χήρα ὄρνιν εἶχε, καθ’ ἐκάστην ἡμέραν
ὠδὸν αὐτῇ τίκτουσαν.

b. Νομίσασα δὲ ὥς, εἰ πλείους τῇ ὄρνιθι κριθὰς
παραβάλοι, δις τέξεται τῆς ἡμέρας, τοῦτο πεποίηκεν.

c. Ἡ δὲ ὄρνις, πῖμελὴς γενομένη, οὐδ’ ἅπαξ τῆς
ἡμέρας τεκεῖν ἠδύνᾳτο.

13. The Fox and the Lion.

a. Ἀλώπηξ, οὐπω θεασαμένη λέοντα, ἐπειδὴ κατὰ
τινα τύχην αὐτῷ συνήντησε, τὸ μὲν πρῶτον οὕτως
ἐφοβήθη, ὥς μικροῦ καὶ ἀποθάνειν.

b. Ἐπειτα δὲ τὸ δεύτερον θεασαμένη, ἐφοβήθη μὲν,
οὐ μὴν ὥς τὸ πρότερον.

c. Ἐκ τρίτου δὲ τοῦτον θεασαμένη, οὕτω κατεθάρ-
ρῃσεν, ὥς καὶ προσελθοῦσα διαλεχθῆναι.

N. 1. γυνή. 2. ὄρνις.

A. πλείους.

V. 1. εἶχε. 2. τίκτουσαν, τέξεται, τεκεῖν. 3. νομίσασα. 4. παραβάλοι. 5. γενομένη. 6. ἡδύνατο. 7. συνήντησε. 8. ἀποθανεῖν. 9. προσελθοῦσα.

1. Decline γυνή τις χήρα, ἐκάστη ἡμέρα, ὄρνις τίκτουσα, πλείους κριβαί.

2. Translate, α. καθ' ἐκάστην ἡμέραν, β. δις τῆς ἡμέρας, γ. οὐδ' ἅπαξ τῆς ἡμέρας.

3. What is the rule for these genitives? Put into Greek and Latin, in summer and winter.

4. β. εἰ παραβάλοι. Would εἰ have done as well as εἰ? Give the rule.

5. What middle tenses has τίκτω? [N.B. τίκτω = τιτέκω, root τεκ. Cf. μένω = μιμένω, root μεν. πίπτω = πιπέτω, root πετ or πεσ.]

6. What verbs have ἦ for ἐ in the augment?

7. Explain the phrase ὡς μικροῦ καὶ ἀποθανεῖν.

8. α. What deponents are there above? β. What tenses do some deponents borrow from the passive? γ. Give an instance from above.

9. When is οὕτω used, when οὕτως?

LESSON XLVII.

14. The Frogs.

α. Βάτραῃχοι δύο ἐν λίμνῃ ἐνέμοντο· θέρους δὲ ξηρανθείσης τῆς λίμνης, ἐκείνην καταλιπόντες, ἐπεζήτουν ἑτέραν.

β. Καὶ δὴ βαθεῖ περιέτυχον φρέατι, ὅπερ ἰδὼν ἄτερος θ' αὐτέρῳ φησὶ, “συγκατέλθωμεν, ὦ οὗτος, εἰς τόδε τὸ φρέαρ.”

γ. Ὁ δὲ ὑπολαβὼν εἶπεν, “ἂν οὖν καὶ τὸ ἐνθά'δε ὕδωρ ξηρανθῇ, πῶς ἀναβησόμεθα;”

*15. The Lion and the Frog.

Λέων ἀκούσας ποτὲ βατράχου μέγα βοῶντος, ἐπεστράφη πρὸς τὴν φωνήν, οἰόμενος μέγα τι ζῶον εἶναι· προσμείνας δὲ μικρὸν, ὡς εἶδεν αὐτὸν προελθόντα τῆς λίμνης, προσελθὼν αὐτὸν κατεπάτησεν.

N. φρέατι.

A. βαθεῖ.

P. ὕπερ.

V. 1. ξηρανθείσης. 2. καταλιπόντες. 3. ἐπεζήτουν. 4. περιετύχον. 5. ἰδὼν. 6. συγ-κατ-έλθωμεν. 7. ὑπολαβὼν. 8. ἀναβησόμεθα. 9. βοῶντος. 10. ἐπεστράφη. 11. προσμείνας. 12. εἶδεν.

1. Decline βάρβαροι δύο, ξηρανθείσα ἡ λίμνη, βαθὺ φρέαρ, τόδε τὸ φρέαρ, μέγα τι ζῶον.

2. θέρους. (See Fab. 13, quest. 3.)

3. a. Supply the noun to ἐτέραν.

4. a. Decline ἄτερος. b. What is it compounded of? c. What is the Latin for ἄλλος, ἕτερος, ἄτερος?

5. ὃ οὗτος. (See Fab. 6, b.)

6. c. ἂν ξηρανθῇ. What is ἂν here? How is it always to be known from the potential ἂν? What other forms has it? By what mood is it always followed?

7. Why is βατράχου (Fab. 15) in the genitive? Give the rule.

8. μικρὸν — why in the accusative? Rule?

LESSON XLVIII.

16. The Lion, the Ass, and the Fox.

a. Λέων καὶ ὄνος καὶ ἀλώπηξ, κοινωνίαν ποιησάμενοι, ἐξῆλθον πρὸς ἄγραν.

b. Πολλῆς οὖν θήρας συλληφθείσης, προσέταξεν ὁ λέων τῷ ὄνῳ διελεῖν αὐτοῖς· ὁ δὲ τρεῖς μερίδας ποιησάμενος ἐκ τῶν ἴσων, ἐκλέξασθαι τούτους προϋτρέπετο.

c. Καὶ ὁ λέων θυμωθεὶς τὸν ὄνον κατέφαγεν· εἶτα τὴν ἀλώπεκα μερίζειν ἐκέλευσεν.

d. Ἡ δ' εἰς μίαν μερίδα πάντα σωρεύσασα, ἐαυτῇ βραχύ τι κατέλιπεν.

e. Καὶ ὁ λέων πρὸς αὐτὴν εἶπε· “Τίς σε, ὦ βελτίστη, διαιρεῖν οὕτως ἐδίδαξεν;” ἡ δ' εἶπεν, ἡ τοῦ ὄνου συμφορά.”

V. 1. ἐξῆλθον. 2. συλ-ληφθείσης. 3. διελεῖν, διαιρεῖν. 4. κατέφαγεν. 5. κατέλιπεν. 6. ἐδίδαξεν.

1. Decline λέων καὶ ὄνος καὶ ἀλώπηξ, τρεῖς μερίδες, βραχύ τι, ἡ τοῦ ὄνου συμφορά.

2. What prepositions do not suffer elision in composition? Account for the diphthong in *προϋτρέπετο*.

3. Give all the active participles of *συλ-λαμβάνω*. What change does the *ν* of *σύν* undergo in this verb?

4. Derivation of, 1. *κοινωνία*, 2. *δυμωθεις*, 3. *σωρεύσασα*, and, 4. *συμφορὰ*?

5. Compare *ὦ βελτίστη* in the vocative feminine.

6. *α*. Account for *ἡ δὲ*. Is the *ἡ* the same as the second *ἡ* in the last line?

7. What is the Latin for the three first nouns above? How is the last formed?

LESSON XLIX.

17. The Fawn and the Stag.

α. Νέβρος ποτὲ πρὸς τὸν ἑλᾶφον εἶπε, “πάτερ, σὺ καὶ μείζων καὶ ταχύτερος κυνῶν πέφυκας, καὶ κέρατα πρὸς τούτοις ὑπερφυᾶ φέρεις πρὸς ἄμυναν· τί δή ποτ’ οὖν οὕτω τούτους φοβεῖ;”

β. Κἀκείνος γελῶν εἶπεν, “ἀληθῇ μὲν ταῦτα φῆς, τέκνον· ἐν δ’ οἶδα, ὡς, ἐπειδὰν κυνὸς ὑλᾶκῃν ἀκούσω, αὐτῇ κα πρὸς φυγὴν, οὐκ οἶδ’ ὅπως, ἐκφέρομαι.”

18. The Gnat and the Lion.

α. Κώνωψ, πρὸς λέοντα ἑλθὼν, εἶπεν, “οὔτε φοβοῦμαι σε, οὔτε δυνατώτερός μου εἰ. εἰ δὲ μὴ, τί σοί ἐστιν ἡ δύνᾱμις; ὅτι ξύεις μὲν τοῖς ὄνυξι, καὶ δάκνεις ὁδοῦσι; τοῦτο καὶ γυνή, τῷ ἀνδρὶ μαχομένη, ποιεῖ.”

N. 1. πάτερ. 2. κυνῶν. 3. κέρατα. 4. κώνωψ. 5. ὄνυξι. 6. ὁδοῦσι. 7. γυνή. 8. ἀνδρὶ.

A. 1. μείζων. 2. ταχύτερος. 3. ὑπερφυᾶ. 4. δυνατώτερος.

V. 1. πέφυκας. 2. φέρεις. 3. φοβεῖ. 4. οἶδα. 5. ἑλθὼν.

1. Decline *μείζων* καὶ *ταχύτερος*, *κέρας ὑπερφυᾶς*, ἀληθὲς τοῦτο, *γυνή* *μαχομένη*.

2. Derivation of *ὑπερφυᾶ* and *κώνωψ*?

3. What parts of *μείζων* and *κέρας* are contracted?

4. From what is *ὑπερφυᾶ* contracted? Why does it not end in *ῃ*?

5. What is φοβεῖ contracted from? Put it into Latin. What would φοβεῖς mean?

6. Go through, 1. the persons of οἶδα, 2. its cognate tenses. 3. What is its pluperfect?

7. ὁ ἀκούσω — is this the future indicative or the aorist subjunctive? Give your reasons.

8. Latin for οὐκ οἶδ' ὅπως?

9. What is the rule about οὐδὲ and οὔτε?

10. What is the construction of the comparative in Greek and Latin, with and without a particle inserted after it? Give instances from above.

LESSON L.

18. The same — *continued*.

b. “ Ἐγὼ δὲ λίαν ὑπάρχω σου ἰσχυρότερος, εἰ δὲ θέλεις, ἔλθωμεν καὶ εἰς πόλεμον.”

c. Καὶ σαλπῖσας, ὁ κώνωψ ἐνεπήγετο, δάκνων τὰ περὶ τὰς ῥίνας αὐτοῦ ἄτριχα πρόσωπα. ὁ δὲ λέων τοῖς ἰδίοις ὄνυξι κατέλυνεν ἑαυτὸν, ἕως οὗ ἡγανάκτησεν.

d. Ὁ κώνωψ δὲ νικήσας τὸν λέοντα, καὶ σαλπῖσας, καὶ ἐπινῖκιον ἄσας, ἔπτᾱτο.

e. Ἀράχνης δὲ δεσμῷ ἐμπλάκεις, ἐσθιόμενος ἀπώδύρετο, ὅτι μεγίστοις πολεμῶν, ὑπὸ εὐτελοῦς ζώου, τῆς ἀράχνης, ἀπώλετο.

N. ῥίνας.

A. 1. μεγίστοις. 2. εὐτελοῦς.

V. 1. σαλπῖσας. 2. ἐν-επ-ήγετο. 3. δάκνων. 4. ἡγανάκτησεν. 5. ἄσας. 6. ἔπτᾱτο. 7. ἐμπλάκεις. 8. ἐσθιόμενος. 9. ἀπώδύρετο. 10. ἀπώλετο.

1. How do you know from the form of the word that the *υ* in ἰσχυρότερος is long?

2. εἰ θέλεις. Give the rule.

3. What part of the verb is ἐλθωμεν? What is it used for? Compare the Latin.

4. Derivation of, 1. ἄτριχα, 2. σαλπῖσας, 3. ἡγανάκτησεν, 4. ἐπινῖκιον, 5. δεσμῷ.

5. Decline τοῖς ἰδίοις ὄνυξι in the plural.

6. What is the quantity of the *υ* in λύω, λύσω, ἔλυσα, λέλυκα, λέλυμαι, ἐλύθην, ἀνάλυσις, κατάλυμα? Say the rule.

7. What contraction takes place in αἶδω? What English word is derived from it?

8. Give the two forms of the present of *to fly* in Greek, and their chief tenses.

9. Cognate tenses of ἐμπλάκεῖς and ἀπώλετο?

10. Chief tenses of ἀπόλλυμι and ἀπόλλυμαι? What is the Latin of these two words?



LESSON LI.

19. The Jackdaw and the Pigeons.

a. Κολοῖδς ἔν τινι περιστερῶνι περιστερὰς ἰδὼν καλῶς τρεφομένας, λευκᾶνας ἑαυτὸν ἤλθεν, ὥς καὶ αὐτὸς τῆς αὐτῆς διαίτης μεταληψόμενος.

b. Αἱ δὲ, μέχρι μὲν ἡσύχαζεν, οἴομεναι περιστερὰν αὐτὸν εἶναι, προσίεντο.

c. Ἐπεὶ δέ ποτε ἐφθέγγατο, τηνικαῦτα τὴν αὐτοῦ γνοῦσαι φύσιν, ἐξήλασαν παίλουςαι.

d. Καὶ ὅς, ἀποτυχῶν τῆς ἐνταῦθα τροφῆς, ἐπανῆκε πρὸς τοὺς κολοιοὺς πάλιν.

e. Κάκεῖνοι διὰ τὸ χρῶμα αὐτὸν οὐκ ἐπυγνόντες, τῆς μεθ' αὐτῶν διαίτης ἀπεῖρξαν, ὥστε δυοῖν ἐπιθυμήσαντα μηδετέρας τυχεῖν.

V. 1. ἰδὼν. 2. λευκᾶνας. 3. ἤλθεν. 4. μεταληψόμενος. 5. προσίεντο. 6. ἐφθέγγατο. 7. γνοῦσαι. 8. ἐξ-ήλασαν. 9. ἀπο-τυχῶν. 10. ἐπ-άν-ηκε. 11. ἀπεῖρξαν.

1. Decline περιστερῶν τις, ἡ αὐτὴ διαίτα.

2. Compare καλῶς.

3. What change of aspirate takes place in τρέφω? Give other instances.

4. What is the English of, 1. αὐτῆ ἡ διαίτα, 2. αὐτὴ ἡ διαίτα, 3. ἐκείνη ἡ διαίτα, 4. ἡ αὐτὴ διαίτα? Might the position of any of these words be altered without affecting the meaning?

5. Explain the usage of καὶ ὅς.

6. What is the difference between εἶργω and εἶργω? Which is used in ἀπεῖρξαν?

7. e. Why is ἐπιθυμήσαντα in the accusative? What does it govern? What does τυχεῖν govern?

8. What is the construction of ὥστε, ὥστε οὐ, and ὥστε μὴ? How is it expressed in Latin?

LESSON LII.

20. The Wild Ass.

α. Ὄνος ἄγριος, ὄνον ἰδὼν ἡμερον ἔν τινι εὐηλίῳ τόπῳ, προσελθὼν αὐτὸν ἐμακάριζεν, ἐπὶ τῇ τε εὐεξίᾳ τοῦ σώματος, καὶ τῇ τῆς τροφῆς ἀπολαύσει.

β. Ὑστερον δὲ ἰδὼν αὐτὸν ἀχθοφυροῦντα, καὶ τὸν ὀνηλαΐτην ὀπισθεν ἐπόμενον, καὶ ῥοπαῖλοις αὐτὸν παίοντα, ἔφη·

γ. “Ἄλλ’ ἔγωγε οὐκέτι σε εὐδαιμονίζω, ὁρῶ γάρ, ὥς οὐκ ἄνευ κακῶν μεγάλων τὴν εὐδαιμονίαν ἔχεις.”

V. 1. ἰδῶν. 2. προσελθὼν. 3. ἐπόμενον. 4. ἔχεις.

1. Decline ὄνος ἄγριος, εὐήλιος τις τόπος.

2. μακαρίζω, ὀλβίζω, εὐδαιμονίζω — what is the meaning of these words?

3. Derivation of, 1. εὐεξία, 2. ἄγριος, 3. ἀχθοφυροῦντα, 4. ὀνηλαΐτης, 5. εὐδαιμονία.

4. What is the force of ἔγωγε? What is it equivalent to in Latin?

5. Give the chief tenses of ὁράω; the cognate tenses of the future, perfect, and second aorist; the nominative and dative plural of its participles, with κατὰ and ἀπὸ prefixed.

6. Compare κακὸν μέγα, κακὰ μέγала, εὐδαιμονία μεγάλη, ὄνος μέγας.

7. Prefix ἐκ and ἀπὸ to all the active participles of ἔχω.

8. Translate the last sentence above into Latin.

END OF PART III.

PART IV.

EASY ODES FROM ANACREON.

LESSON LIII.

On his Lyre.

Θέλω λέγειν Ἀτρείδας,
 θέλω δὲ Κάδμον ᾄδειν ·
 ἢ Βάρβιτος δὲ χορδαῖς
 Ἔρωτα μοῦνον ἡχεῖ.
 ἡμειψα νεῦρα πρῶην,
 καὶ τὴν λύραν ἅπασαν,
 καὶ γὰρ μὲν ἦδον ἄθλους
 Ἡρακλέους · λύρα δὲ
 Ἔρωτας ἀντεφώνει.
 Χαίροιτε λοιπὸν ἡμῖν
 ἦρωες · ἡ λύρα γὰρ
 μόνους Ἔρωτας ᾄδει.

5

10

1. What is the uncontracted form of ᾄδω and ἄθλος?
2. What dialectic form occurs above? Give the Attic form.
3. Parse ἡμειψα, χαίροιτε, and ἀντεφώνει.
4. Decline μόνος Ἔρως, ἡ λύρα ἅπασα.
5. What other word has the same meaning as βάρβιτος?

LESSON LIV.

Beauty, Woman's Weapon.

Φύσις κέρᾱτα ταύροις,
 ὅπλᾱς δ' ἔδωκεν ἵπποις,
 ποδωκίαν λαγωοῖς,
 λέουσι χάσμ' ὀδόντων,
 τοῖς ἰχθύ' σιν τὸ νηκτὸν, 5
 τοῖς ὀρνέοις πέτεσθαι,
 τοῖς ἀνδρᾶ' σιν φρόνημα.
 γυναιξὶν οὐκέτ' εἶχέν
 τι οὖν; — δίδωσι κάλλος
 ἀντ' ἀσπίδων ἀπᾱσῶν, 10
 ἀντ' ἐγχέων ἀπάντων.
 νικᾷ δὲ καὶ σίδηρον
 καὶ πῦρ καλή τις οὔσα.

1. What is the contracted form of κέρᾱτα and ἐγχέων?
2. Parse ἔδωκεν (38) πέτεσθαι, and δίδωσι.
3. Derivation of, 1. ποδωκία, 2. νηκτὸν, and 3. φρόνημα?
4. Give the nominative of the animals mentioned here.
5. Decline ἀσπίδες ἀπᾱσαι, ἐγχη ἀπαντα.
6. What is the force of τις added to an adjective?

LESSON LV.

Cupid's Stratagem.

Μεσονυκτίοις ποθ' ὥραις,
 στρέφεται ὅτ' Ἄρκτος ἤδη
 κατὰ χεῖρα τὴν Βοώτου,
 μερόπων δὲ φύλα πάντα
 κᾷται κόπῳ δαμέντα, 5

τότ' Ἔρως ἐπιστᾶθεις μου
 θυρέων ἔκοπτ' ὀχῆας.
 “ τίς,” ἔφην, “ θύρας ἀράσσει;
 κατὰ μου σχίσεις ὀνείρους.”
 Ὅ δ' Ἔρως, “ ἄνουγε,” φησὶ,
 βρέφος εἰμὶ, μὴ φόβησαι,
 βρέχομαι δὲ, κἀσέληνον
 κατὰ νύκτα πεπλάνημαι.

10

1. Derivation of, 1. μεσονύκτιος, 2. μέρορες, 3. ὀχῆας, and 4. ἀσέληνος.
2. What dialectic words above want altering to make them Attic?
3. What is *τμήσις*? Give examples.
4. Parse, 1. κέεται, 2. δαμέντα, 3. ἐπιστᾶθεις, 4. κατασχίσεις, 5. φόβησαι (11), 6. πεπλάνημαι.
5. What is the first aorist passive of ἀνοίγω?
6. What is the difference between πλανᾶω and πλανᾶμαι? What tenses do some deponents borrow from the passive?

LESSON LVI.

The same — *continued.*

Ἐλέησα ταῦτ' ἀκούσας,
 ἀνὰ δ' εὐθὺ λύχρον ἄψας
 ἀνέφξα, καὶ βρέφος μὲν
 ἔσορῶ φέροντα τόξον,
 πτέρυγας τε, καὶ φαρέτραν.
 παρὰ δ' ἐστίαν καθίζας,
 παλάμαισι χεῖρας αὐτοῦ
 ἀνέθαλπον, ἐκ δὲ χαλῆης
 ἀπέθλιβον ὑγρὸν ὕδωρ.

5

9

1. Parse, 1. ἐλέησα, 2. ἀνάψας, 3. ἀνέφξα, and 4. καθίζας.
2. What instance of *τμήσις* is there above?
3. ἔσορῶ, φέροντα. Give the chief tenses and their participles.
4. Explain βρέφος φέροντα τόξον. What is this grammatical figure called?
5. Decline πτέρυξ καὶ φαρέτρα, ὑγρὸν ὕδωρ.
6. What is the meaning of the imperfect in lines 8 and 9?

LESSON LVII.

The same — *continued.*

‘Ο δ’, ἐπεὶ κρύος μεθήκε,
 “ φέρε,” φησὶ, “ πειράσωμεν
 τόδε τόξον, εἴ τί μοι νῦν
 βλάβεται βραχεῖσα νευρά.”
 τανῦν δὲ, καὶ με τύπτει
 μέσον ἦπαρ, ὥσπερ οἷστρος,
 ἀνὰ δ’ ἄλλεται καχάζων,
 “ ξένε δ’,” εἶπε, “ συγχάρηθι.
 κέρας ἀβλαβὲς μὲν ἔστι,
 σὺ δὲ καρδίαν πονήσεις.”

5

10

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1. Parse, 1. μεθήκε, 2. πειράσωμεν, 3. βραχεῖσα, 4. συγχάρηθι.
 2. Derivation of, 1. τανῦν, 2. ἀβλαβὲς, 3. πονήσεις?
 3. What is βλάβεται for?
 4. What instance of tmesis occurs above?
 5. Give the chief tenses of μεθίημι (41), φέρω (33), φημί (44).
 6. Decline νευρά, ἦπαρ, and κέρας (with contractions).

• LESSON LVIII.

Anacreon growing old.

Λέγουσιν αἱ γυναῖκες,
 “ Ανακρέων, γέρων εἴ·
 λαβὼν ἔσοπτρον, ἄθρει
 κόμας μὲν οὐκέτ’ οὔσας,
 ψιλὸν δέ σου μέτωπον.”
 ἐγὼ δὲ τὰς κόμας μὲν,
 εἴτ’ εἰσὶν, εἴτ’ ἀπήλθον,

5

οὐκ οἶδα· τοῦτο δ' οἶδα,
 ὥς τῷ γέροντι μᾶλλον
 πρέπει τὰ τερπνὰ παῖζειν,
 ὅσῳ πέλας τὰ Μοίρας.

1. Parse, 1. λαβών, 2. ἄθρει, 3. οὔσας, 4. ἀπῆλθον.
2. Derivation of, 1. ἔσοπτρον, 2. μέτωπον.
3. Compare all the adjectives above.
4. Go through the tense οἶδα. What is its pluperfect? Give the cognate tenses.
5. Read off all the words as they would be found in the dictionary, thus, λέγω, ὃ ἡ τὸ, γυνή, κ. τ. λ. What does κ. τ. λ. mean?

LESSON LIX.

Wine cures Care.

Ὅταν πῶ τὸν οἶνον,
 εὐδουσιν αἱ μέριμναι.
 τί μοι γόων, τί μοι πόνων,
 τί μοι μέλει μεριμνῶν;
 θανεῖν με δεῖ, κἂν μὴ θέλω.
 τί τὸν βίον πλανῶμαι;
 πῶμεν οὖν τὸν οἶνον
 τὸν τοῦ καλοῦ Λυαίου.
 σὺν τῷ δὲ πίνειν ἡμᾶς
 εὐδουσιν αἱ μέριμναι.

1. What mood is πῶ? Why? Parse it, and give the chief tenses and the participles.
2. Derivation of, 1. μέριμναι and, 2. Λυαίου?
3. What is the construction of μέλει? How can it be changed into a personal verb?
4. Parse θανεῖν, θέλω. What mood is the latter?
5. Give the tenses of δεῖ.
6. Account for ἡμᾶς (l. 9) and for βίον (l. 6).

LESSON LX.

Cupid and the Bee.

Ἔρως ποτ' ἐν ῥόδοισι
 κοιμωμένην μέλιτταν
 οὐκ εἶδεν, ἀλλ' ἐτρώθη
 τὸν δάκτυλον, πατάξας
 τὰς χεῖρας, ὠλόλυξε· 5
 δραμῶν δὲ καὶ πετασθεὶς
 πρὸς τὴν καλὴν Κυθήραν,
 “ὄλωλα, μήτερ,” εἶπεν,
 “ὄλωλα κάποθνήσκω.
 ὄφεις μ' ἔτυψε μικρὸς, 10
 πτερωτὸς, ὃν καλοῦσι
 μέλιτταν οἱ γεωργοί.”
 ἢ δ' εἶπεν· “εἰ τὸ κέντρον
 πονεῖ τὸ τῆς μελίττης,
 πόσον δοκεῖς πονοῦσιν 15
 Ἔρως, ὅσους σὺ βάλλεις ;”

-
1. Difference between *κοιμάω* and *κοιμῶμαι*?
 2. Parse, 1. *ἐτρώθη*, 2. *ὠλόλυξε*, 3. *δραμῶν*, 4. *πετασθεὶς*, 5. *ὄλωλα*.
 3. Derivation of *μέλιττα*, *πτερωτὸς*, *γεωργοί*?
 4. Give all the tenses of *τρέχω* and *βάλλω* and their active participles.
 5. Decline *ἡ καλὴ Κυθήρα*, *ὄφεις μικρὸς*.
 6. Give the tenses of *ἄλλυμι* and *ἄλλυμαι*, and the Latin for each.
 7. Is there anything peculiar in the construction of l. 15?

END OF PART IV.

PART V.

THE CHOICE OF HERCULES.

LESSON LXI.

§ 1. Πρόδικος δὲ ὁ σοφὸς, ἐν τῷ συγγράμματι τῷ περὶ τοῦ Ἡρακλέους, ὅπερ καὶ δὴ πλείστοις ἐπιδείκνυται, περὶ τῆς ἀρετῆς ἀποφαίνεται, ὥδέ πως λέγων, ὅσα ἐγὼ μέμνημαι.

§ 2. Φησὶ γὰρ Ἡρακλέα, ἐπεὶ ἐκ παίδων εἰς ἥβην ὥρμητο, (ἐν ᾗ οἱ νέοι, ἤδη αὐτοκράτορες γιγνόμενοι, δηλοῦσιν εἴτε τὴν δι' ἀρετῆς ὁδὸν τρέφονται ἐπὶ τὸν βίον, εἴτε τὴν διὰ κακίας,) ἐξελθόντα εἰς ἡσυχίαν καθῆσθαι, ἀποροῦντα ὅποτέραν τῶν ὁδῶν τράπηται.

1. Parse, 1. ὅπερ, 2. πλείστους, 3. ἐπιδείκνυται, 4. ἀποφαίνεται, 5. μέμνημαι, 6. ὥρμητο, 7. καθῆσθαι.

2. Derivation of, 1. συγγράμματι, 2. αὐτοκράτορες, 3. ἀποροῦντα.

3. Where does this story come from?

4. Who was Prodicus? ὁ σοφὸς — what other name is more usual?

5. What is the English of μέμνημαι? Give other instances of a similar change of meaning.

6. Translate ἐκ παίδων εἰς ἥβην ὥρμησθαι.

7. Why is ὁδὸν in the accusative?

8. τὴν δι' ἀρετῆς ὁδὸν — when only can the article be separated from its noun?

9. What does ἐξελθόντα agree with?

10. Why is καθῆσθαι in the infinitive and ἀποροῦντα in the accusative?

11. When is *πότερος*, when *ὁπότερος* used? What form of *τίς* corresponds with the latter?

12. Why is *τράπηται* in the subjunctive? Would *τράποιτο* have done as well?

LESSON LXII.

§ 3. Καὶ φανῆναι αὐτῷ δύο γυναῖκας προσιέναι μεγάλας, τὴν μὲν ἑτέραν εὐπρεπῇ τε ἰδεῖν καὶ ἐλευθέριον φύσει, κεκοσμημένην τὸ μὲν σῶμα καθαρότητι, τὰ δὲ ὄμματα αἰδοῖ, τὸ δὲ σχῆμα σωφροσύνη, ἐσθῆτι δὲ λευκῇ.

§ 4. Τὴν δὲ ἑτέραν τεθραμμένην μὲν εἰς πολυσαρκίαν τε καὶ ἀπαλότητα, κεκαλλωπισμένην δὲ τὸ μὲν χρῶμα, ὥστε λευκότεραν τε καὶ ἐρυθροτέραν τοῦ ὄντος δοκεῖν φαίνεσθαι, τὸ δὲ σχῆμα, ὥστε δοκεῖν ὀρθότεραν τῆς φύσεως εἶναι, τὰ δὲ ὄμματα ἔχειν ἀναπεπταμένα, ἐσθῆτα δὲ, ἐξ ἧς ἂν μάλιστα ἢ ὥρα διαλάμποι· κατασκοπεῖσθαι δὲ θαυμάζουσαν αὐτήν, ἐπισκοπεῖν δὲ καὶ εἴ τις ἄλλος αὐτὴν θεᾶται, πολλάκις δὲ καὶ εἰς τὴν αὐτῆς σκιὰν ἀποβλέπειν.

1. Parse, 1. φανῆναι, 2. προσιέναι, 3. τεθραμμένην, 4. ἀναπεπταμένα.
2. Derivation of, 1. εὐπρεπῇ, 2. καθαρότητι, 3. σωφροσύνη, 4. ἐσθῆτι.
5. πολυσαρκίαν, 6. ἀπολότητα, 7. κεκαλλωπισμένην.

3. Compare, in the same case, number, and gender, 1. μεγάλας, 2. εὐπρεπῇ, 3. ἐλευθέριον.

4. What is the difference of meaning between φαίνω and φαίνομαι? Give the chief tenses of each. Why is φανῆναι in the infinitive?

5. Why is τὸ σῶμα in the accusative?

6. Account for the aspirate in τεθραμμένην. Give other instances.

7. What does ὥστε govern in § 4? What moods follow ὥστε, ὥστε μὴ, ὥστε οὐκ?

8. Why is τοῦ ὄντος in the genitive? Compare the Greek and Latin usage in this respect.

9. Account for all the infinitives in § 4.

10. What mood is θεᾶται? What does it follow? Give the rule for εἰ and ἐάν.

11. What is the force of ἀπὸ in ἀποβλέπειν?

LESSON LXIII.

§ 5. Ὡς δὲ ἐγένοντο πλησιαίτερον τοῦ Ἡρακλέους, τὴν μὲν πρόσθεν ῥηθεῖσαν ἰέναι τὸν αὐτὸν τρόπον, τὴν δὲ ἑτέραν, φθάσαι βουλομένην, προσδραμεῖν τῷ Ἡρακλεῖ, καὶ εἰπεῖν.

§ 6. “Ὁρῶ σε, ὦ Ἡράκλεις, ἀποροῦντα, ποίαν ὁδὸν ἐπὶ τὸν βίον τράπη· εἰ οὖν ἐμέ φίλην ποιήσῃ, ἐπὶ τὴν ἡδίστην τε καὶ ῥάστην ὁδὸν ἄξω σε, καὶ τῶν μὲν τερπνῶν οὐδενὸς ἄγευστος ἔσει, τῶν δὲ χαλεπῶν ἄπειρος διαβιώσει.

§ 7. “Πρῶτον μὲν γὰρ σὺ πολέμων οὐδὲ πραγμάτων φροντιεῖς, ἀλλὰ σκοπούμενος διάξεις, τί ἂν κεχαρισμένον, ἢ σιτίον ἢ ποτὸν εὔροις.

1. Parse, 1. ἐγένοντο, 2. ῥηθεῖσαν, 3. ἰέναι, 4. φθάσαι, 5. προσδραμεῖν, 6. τράπη, 7. διαβιώσει, 8. φροντιεῖς, 9. εὔροις.

2. Derivation of, 1. ἄγευστος, 2. ἄπειρος, 3. σιτίον, 4. ποτὸν.

3. Compare, 1. πλησιαίτερον, 2. ἡδίστην, 3. ῥάστην, 4. χαλεπῶν, 5. τερπνῶν.

4. Why is τοῦ Ἡρακλέους in the genitive?

5. τὸν αὐτὸν τρόπον — is this the same as αὐτὸν τὸν τρόπον? Why is it in the accusative?

6. ποίαν ὁδὸν τράπη — why is ὁδὸν in the accusative? (See § 2.)

7. ποιήσῃ — why in the subjunctive? Give the English of εἰ ποιήσεις and εἰ ποιήσεις.

8. Complete the phrase διάξεις. What is it like in Latin?

9. English of τί ἂν εὔροις? How different from τί εὐρήσεις? Would τί ἂν εὐρήσεις be good Greek?

LESSON LXIV.

§ 7 (Continued). “Ἡ τί ἂν ἰδὼν, ἢ τί ἀκούσας τερφθείης, ἢ τινῶν ὀσφραϊνόμενος ἢ ἀπτόμενος ἡσθείης, τίσι δὲ παιδικοῖς ὀμιλῶν μάλιστ’ ἂν ἐφρανθείης, καὶ πῶς ἂν μαλακώτατα καθεύδοις, καὶ πῶς ἂν ἀπονώτατα τούτων πάντων τυγχάνοις.

§ 8. “Ἐὰν δέ ποτε γένηται τις ὑποψία σπάνεως ἀφ’

ὧν ἔσται ταῦτα, οὐ φόβος μή σε ἀγάγω ἐπὶ τὸ πονοῦντα καὶ τάλαιπωροῦντα τῷ σώματι καὶ τῇ ψυχῇ ταῦτα πορίζεσθαι· ἀλλ' οἷς ἂν οἱ ἄλλοι ἐργάζωνται, τούτοις σὺ χρήσει, οὐδενὸς ἀπεχόμενος, ὅθεν ἂν δυνατὸν ἦ τι κερδᾶναι· πανταχόθεν γὰρ ὠφελεῖσθαι τοῖς ἐμοὶ ξυνοῦσιν ἐξουσίαν ἔγωγε παρέχω.”

1. Parse, 1. ἰδὼν, 2. τερφθείης, 3. ἡσθείης, 4. τυγχάνois, 5. γένηται, 6. σπάνews, 7. ἀγάγω, 8. χρήσει, 9. κερδᾶναι, 10. ξυνοῦσιν.

2. Derivation of, 1. ὁμιλῶν, 2. ὑπόψία, 3. τάλαιπωροῦντα, 4. ἐξουσίαν?

3. Compare, 1. μαλακώτατα, 2. ἀπονότατα.

4. γένηται — why in the subjunctive? Give the rule. If εἰ preceded, what would the verb after it be?

5. ἐπὶ τὸ πονοῦντα, κ. τ. λ. What does τὸ agree with? Why is πονοῦντα in the accusative?

6. Give the chief middle tenses of ἀπεχόμενος, and account for the change of aspirate.

7. Why is ὠφελεῖσθαι in the infinitive?

LESSON LXV.

§ 9. Καὶ ὁ Ἡρακλῆς ἀκούσας ταῦτα, “ὦ γύναι,” ἔφη, “ὄνομα δέ σοι τί ἐστίν;” ἡ δὲ, “οἱ ἐμοὶ φίλοι,” ἔφη, “καλοῦσί με Εὐδαιμονίαν· οἱ δὲ μισοῦντες, ὑποκοριζόμενοι ὀνομάζουσί με Κακίαν.”

§ 10. Καὶ ἐν τούτῳ ἡ ἑτέρα γυνὴ προσελθοῦσα εἶπε· “Καὶ ἐγὼ ἦκω πρὸς σέ, ὦ Ἡράκλεις, εἰδυῖα τοὺς γεννήσαντάς σε, καὶ τὴν φύσιν τὴν σὴν ἐν τῇ παιδείᾳ καταμαθοῦσα· ἐξ ὧν ἐλπίζω, εἰ τὴν πρὸς ἐμὲ ὁδὸν τράποιο, σφόδρ' ἄνωσε τῶν καλῶν καὶ σεμνῶν ἐργάτην ἀγαθὸν γενέσθαι, καὶ ἐμὲ ἔτι πολὺ ἐντιμότεραν, καὶ ἐπ' ἀγαθοῖς διαπρεπεστέραν φανῆναι.

1. Parse, 1. προσελθοῦσα, 2. εἰδυῖα, 3. καταμαθοῦσα, 4. γενέσθαι, 5. ἐντιμότεραν, 6. φανῆναι.

2. Derivation of, 1. εὐδαιμονία, 2. ὑποκοριζόμενοι, 3. διαπρεπεστέραν, 4. ἐντιμότεραν.

3. Give the participles of ἀκούω (2).

4. What is the English of *ἤκω*? What other verb has a similar sort of meaning?

5. *εἰ τὴν ὁδὸν τράποιο*. (See § 2.)

6. What is the Latin for *ἐν τούτῳ* (§ 10)?

7. Decline together, 1. *Ἡρακλῆς ἀκούσας*, 2. *οἱ ἐμοὶ φίλοι*, 3. *ἡ ἑτέρα γυνή*, 4. *ἡ φύσις ἡ σὴ*, 5. *ἡ πρὸς ἐμὲ ὁδὸς*, 6. *ἐργάτης ἀγαθός*.

8. What is the meaning of *ἐπὶ* in *ἐπ' ἀγαθοῖς*?

LESSON LXVI.

§ 11. “*Οὐκ ἐξαπατήσω δέ σε προοιμίῳ ἡδονῆς, ἀλλ', ἥπερ οἱ θεοὶ διέθεσαν, τὰ ὄντα διηγήσομαι μετ' ἀληθείας*.”

§ 12. “*Τῶν γὰρ ὄντων ἀγαθῶν καὶ καλῶν οὐδὲν ἄνευ πόνου καὶ ἐπιμελείας θεοὶ διδούσιν ἀνθρώποις· ἀλλ' εἴτε τοὺς θεοὺς ἴλεως εἶναι σοὶ βούλει, θεραπευτέον τοὺς θεοὺς· εἴτε ὑπὸ φίλων ἐθέλεις ἀγαπᾶσθαι, τοὺς φίλους εὐεργετητέον· εἴτε ὑπὸ τινος πόλεως ἐπιθυμῆς τιμᾶσθαι, τὴν πόλιν ὠφελητέον· εἴτε ὑπὸ τῆς Ἑλλάδος πάσης ἀξιοῖς ἐπ' ἀρετῇ θαυμάζεσθαι, τὴν Ἑλλάδα πειρατέον εὖ ποιεῖν*.”

1. Parse, 1. *διέθεσαν*, 2. *διδούσιν*, 3. *ἀξιοῖς*. Go through these tenses.

2. Derivation of, 1. *προοιμίῳ*, 2. *ἡδονῆς*, 3. *ἐπιμελείας*, 4. *θεραπευτέον*, and the other verbals in *-τέον*, 5. *ἐπιθυμῆς*?

3. *εὖ ποιεῖν τὴν Ἑλλάδα* (§ 12)—what is the construction of verbs signifying *to do or speak well or ill of a person*?

4. Decline *δοκερ, τὰ ὄντα, πόνος καὶ ἐπιμέλεια, ἴλεως*.

5. How does Horace express this sentiment (§ 12)?

6. Contract *διδούσιν*.

7. What is the usage of *εἴτε* and *οὔτε*?

8. What is the original form of *ἴλεως*? What cases of *ἴλεως* have an i subscript? What case is it here? Why?

9. What second persons singular middle *always* end in *-ει*, never in *-η*?

10. Which are the two constructions of verbals in *-τέον*? How are they to be translated in English and in Latin? In what case is the *agent* or *doer* put?

11. Put into Greek, 1. *we must desire virtue* (in two ways), 2. *you must obey* (*πειστέον*) *your parents* (*γονεὺς*), 3. *they must persuade* (*πειστέον*) *the man*.

12. Why has the same verbal two different constructions in sentences 2 and 3?

LESSON LXVII.

§ 13. “Εἴτε τὴν γῆν φέρειν σοι βούλει καρποὺς ἀφθό-
νους, τὴν γῆν θεραπευτέον· εἴτε ἀπὸ βοσκημάτων οἶει
δεῖν πλουτίζεισθαι, τῶν βοσκημάτων ἐπιμελητέον· εἴτε
διὰ πολέμου ὀρμᾶς αὐξέσθαι, καὶ βούλει δύνασθαι τοὺς
τε φίλους ἐλευθεροῦν, καὶ τοὺς ἐχθροὺς χειροῦσθαι, τὰς
πολεμικὰς τέχνας αὐτάς τε παρὰ τῶν ἐπισταμένων
μαθητέον, καὶ ὅπως αὐταῖς δεῖ χρῆσθαι ἀσκητέον· εἰ
δὲ καὶ τῷ σώματι βούλει δυνατὸς εἶναι τῇ γνώμῃ ὑπη-
ρετεῖν, ἐθιστέον τὸ σῶμα καὶ γυμναστέον σὺν πόνοις
καὶ ἰδρώτι.”

1. Parse, 1. αὐξέσθαι, 2. δύνασθαι, 3. ἐπισταμένων.

2. Derivation of, 1. ἀφθόνους, 2. βοσκημάτων, 3. χειροῦσθαι, 4. ὑπηρε-
τεῖν, 5. of the verbals in -τέον above.

3. Give all the participles active of φέρω in the three genders of the
nominative plural.

4. βούλει, οἶει. (See Less. VII. quest. 9.)

5. Account for all the infinitives above.

6. εἴτε . . . εἴτε. (See § 12, quest. 7.)

7. Decline, 1. καρποὶ ἀφθονοί, 2. αἱ πολεμικαὶ τέχναι, 3. πόνος καὶ
ἰδρώς.

8. What is the construction of δεῖ?

9. What cases follow the verbals in -τέον above? Why?

10. What is the uncontracted form of ἐλευθεροῦν, χειροῦσθαι, and ὑπηρε-
τεῖν? When do verbs in -όω make οἱ in the contracted form?

LESSON LXVIII.

§ 14. Καὶ ἡ Κακία ὑπολαβοῦσα εἶπεν, ὥς φησι
Πρόδικος, “ἐννοεῖς, ὦ Ἡράκλεις, ὥς χαλεπήν καὶ
μακρὰν ὁδὸν ἐπὶ τὰς εὐφροσύνας ἡ γυνή σοι αὕτη διη-
γέεται; ἐγὼ δὲ ῥαδίαν καὶ βραχεῖαν ἐπὶ τὴν εὐδαιμονίαν
ἄξω σε.”

§ 15. Καὶ ἡ Ἀρετὴ εἶπεν· “ὦ τλήμων, τί δὲ σὺ
ἀγαθὸν ἔχεις; ἢ τί ἡδὺ οἶσθα, μηδὲν τούτων ἕνεκα

πράττειν ἐθέλουσα; ἥτις οὐδὲ τὴν τῶν ἡδέων ἐπιθυμίαν ἀναμένεις, ἀλλὰ πρὶν ἐπιθυμῆσαι, πάντων ἐμπίπλᾳσαι, πρὶν μὲν πεινῆν ἐσθίουσα, πρὶν δὲ διψῆν πίνουσα· καὶ ἵνα μὲν ἡδέως φάγῃς, ὀψοποιοὺς μηχανωμένη· ἵνα δὲ ἡδέως πίνῃς, οἶνους τε πολυτελεῖς παρασκευάζῃ, καὶ τοῦ θέρους χιόνα περιθέουσα ζητῇς.

1. Parse, 1. ὑπολαβοῦσα, 2. οἶσθα, 3. ἐμπίπλᾳσαι, 4. ἐσθίουσα, 5. πίνουσα, 6. φάγῃς.

2. Derivation of, 1. ἐννοεῖς, 2. τλήμων, 3. ὀψοποιοῦς, 4. πολυτελεῖς.

3. Compare, 1. χαλεπὴν καὶ μακρὰν, 2. ῥάδιαν καὶ βραχείαν, 3. ἡδέως.

4. Decline ἡ γυνὴ αὕτη, χαλεπὴ καὶ μακρὰ ὁδὸς, ῥάδια καὶ βραχεῖα ὁδοί.

5. Go through the tense οἶδα, and give the cognate tenses. What is its pluperfect?

6. What is the construction and position of ἕνεκα?

7. Decline ὅστις.

8. What change of form in the root takes place in ἐμπίπλημι in any of its tenses?

9. What verbs in -άω make -ῆν in the infinitive?

10. What is the commonest construction of πρὶν? Mention some others.

11. Give all the participles of ἐσθίω, πίνω, and πεινάω.

12. What are the constructions of ἵνα?

13. Why is τοῦ θέρους in the genitive?

14. When do verbs in έω not contract the two vowels?

LESSON LXIX.

§ 16. “Ἴνα δὲ καθυπνώσῃς ἡδέως, οὐ μόνον τὰς στρωμὰς μαλακάς, ἀλλὰ καὶ τὰς κλῖνας καὶ τὰ ὑπόβαθρα ταῖς κλῖναις παρασκευάζεις· οὐ γὰρ διὰ τὸ πονεῖν, ἀλλὰ διὰ τὸ μηδὲν ἔχειν ὃ τι ποιῇς, ὕπνου ἐπιθυμῇς.

§ 17. “Ἀθάνατος δὲ οὐσα, ἐκ θεῶν μὲν ἀπερῥίψαι, ὑπὸ δὲ ἀνθρώπων ἀγαθῶν ἀτιμάζει· τοῦ δὲ πάντων ἡδίστου ἀκούσματος, ἐπαίνου ἑαυτῆς, ἀνήκοος εἶ, καὶ τοῦ πάντων ἡδίστου θεάματος ἀθέατος· οὐδὲν γὰρ πώποτε σαυτῆς ἔργον καλὸν τεθέασαι.

1. Parse, 1. ἀπέρβριψαι, 2. τεθέασαι.
2. Derivation of, 1. καθυπνώσης, 2. στρωμνὰς, 3. ὑπόβαθρα, 4. ἀτιμάζει, 5. ἀνήκοος, 6. ἀθέατος.
3. Put into Latin διὰ τὸ μηδὲν ἔχειν ὅ,τι ποίησ, and into Greek "he had nothing to do."
4. a. What is the difference between ὁ τι or ὅ,τι and ὅτι? b. Is the ι ever elided? c. ὅτ' ἦν ὁ πόλεμος—what is the English of this? What is ὅτ' for?
5. τὰς στρωμνὰς μαλακὰς—is μαλακὰς here an epithet or a predicate of τὰς στρωμνὰς? Explain the difference.
6. What is the English of, 1. ἡ καινὴ διαθήκη, 2. διαθήκη ἡ καινὴ, 3. ἡ διαθήκη καινὴ, or, more usually, καινὴ ἡ διαθήκη, 4. ἡ διαθήκη ἡ καινὴ?
7. Why cannot No. 3 be translated "the New Testament"? State the rule.
8. What is the difference between διὰ τοῦ πονεῖν and διὰ τὸ πονεῖν? Put them into Latin.
9. Account for all the genitives above.
10. What tenses do some deponents borrow from the passive? Give an instance above.

LESSON LXX.

§ 18. "Τίς δ' ἂν σοι λεγούσῃ τι πιστεύσεις; τίς δ' ἂν δεομένη τινὸς ἐπαρκέσειεν; ἢ τίς ἂν εὖ φρονῶν τοῦ σου θιάσου τολμήσειεν εἶναι; οἱ, νέοι μὲν ὄντες, τοῖς σώμασιν ἀδύνατοί εἰσι, πρεσβύτεροι δὲ γενόμενοι, ταῖς ψυχαῖς ἀνόητοι· ἀπόνως μὲν λιπαροὶ διὰ νεότητος φερόμενοι, ἐπιπόνως δὲ αὐχμηροὶ διὰ γήρως περῶντες· τοῖς μὲν πεπραγμένοις αἰσχυνόμενοι, τοῖς δὲ πραττομένοις βαρυνόμενοι· τὰ μὲν ἡδέα ἐν τῇ νεότητι διαδραμόντες, τὰ δὲ χαλεπὰ εἰς τὸ γήρας ἀποθέμενοι.

§ 19. "Ἐγὼ δὲ σύνειμι μὲν τοῖς θεοῖς, σύνειμι δὲ ἀνθρώποις τοῖς ἀγαθοῖς· ἔργον δὲ καλὸν, οὔτε θείου οὔτε ἀνθρώπινον, χωρὶς ἐμοῦ γίγνεται.

1. Parse, 1. ἐπαρκέσειεν, 2. γήρως, 3. διαδραμόντες, 4. ἀποθέμενοι, 5. γίγνεται (50), 6. φερόμενοι (33).
2. Derivation of, 1. ἀνόητοι, 2. αὐχμηροί.
3. ἀνθρώποις τοῖς ἀγαθοῖς. (See Less. LXIX. quest. 5, 6.)
4. οὔτε . . . οὔτε. (See Less. LXVI. quest. 7.)
5. δεομένη—why is not this contracted? Go through the present indicative of δέομαι, and the present subjunctive active of πλέω.

6. What is the future participle of *βαρυνόμενοι*?
7. Give all the participles of *δια-τρέχω*.
8. Compare the adjectives above.
9. What parts of *ἡδύς* are contracted? What parts with two vowels are not contracted?

LESSON LXXI.

§ 20. “*Τιμῶμαι δὲ μάλιστα πάντων καὶ παρὰ θεοῖς καὶ παρ’ ἀνθρώποις οἷς προσήκει· ἀγαπητὴ μὲν σύνεργος τεχνίταις, πιστὴ δὲ φύλαξ οἴκων δεσπόταις, εὐμενὴς δὲ παραστᾶ’τις, ἀγαθὴ δὲ συλλήπτρια τῶν ἐν εἰρήνῃ πόνων, βεβαία δὲ τῶν ἐν πολέμῳ σύμμαχος ἔργων, ἀρίστη δὲ φιλίας κοινωνός.*”

§ 21. “*Ἔστι δὲ τοῖς μὲν ἐμοῖς φίλοις ἡδεῖα μὲν καὶ ἀπράγμων σίτων καὶ ποτῶν ἀπόλαυσις· ἀνέχονται γὰρ ἕως ἂν ἐπιθυμήσωσιν αὐτῶν.*”

§ 22. “*Ὑπνος δὲ αὐτοῖς πάρεστιν ἡδίῳν, ἥ τοῖς ἀμόχθοις· καὶ οὔτε ἀπολείποντες αὐτὸν ἄχθονται, οὔτε διὰ τοῦτον μεθιάσι τὰ δέοντα πράττειν.*”

1. Parse, 1. *μεθιάσι*, 2. *τὰ δέοντα*, 3. *ἀνέχονται* (15).
2. Derivation of, 1. *εὐμενὴς*, 2. *συλλήπτριά*, 3. *ποτῶν*.
3. Compare, 1. *μάλιστα*, 2. *πιστὴ*, 3. *εὐμενὴς*, 4. *ἀγαθὴ*, 5. *βεβαία*, 6. *ἡδεῖα*, 7. *ἀπράγμων*.
4. What is the construction of *προσέκει* here?
5. Decline *ἀγαπητὴ σύνεργος*, *πιστὴ φύλαξ*, *ἀγαθὴ συλλήπτριά*, *βεβαία σύμμαχος*, *ἀρίστη κοινωνός*, *ἡδεῖα καὶ ἀπράγμων ἀπόλαυσις*, in the singular.
6. Give all the active indicative tenses and all the participles of *μεθίημι*. What verb does it resemble? In what are both irregular?
7. What first aorists do not end in *σα*?
8. What is the construction of *ἕως ἂν*? What would be used with the optative?
9. Go through the persons of, 1. *τιμῶμαι*, 2. *ἔστι*, 3. *ἀνέχονται*, 4. *μεθιάσι*.

LESSON LXXII.

§ 23. “Καὶ οἱ μὲν νέοι τοῖς τῶν πρεσβυτέρων ἐπαίνοισι χαίρουσιν, οἱ δὲ γεραίτεροι ταῖς τῶν νέων τιμαῖς ἀγάλλονται· καὶ ἡδέως μὲν τῶν παλαιῶν πράξεων μέμνηνται, εὖ δὲ τὰς παρούσας ἡδονταὶ πράττοντες, δι’ ἐμὲ φίλοι μὲν θεοῖς ὄντες, ἀγαπητοὶ δὲ φίλοις, τίμιοι δὲ πατρίσιν.

§ 24. “Ὅταν δ’ ἔλθῃ τὸ πεπρωμένον τέλος, οὐ μετὰ λήθης ἀτίμοι κεῖνται, ἀλλὰ μετὰ μνήμης τὸν αἰὲ χρόνον ὑμνούμενοι θάλλουσι.

§ 25. “Τοιαῦτά σοι, ὦ παῖ τοκέων ἀγαθῶν Ἡράκλεις, ἔξῃστι διαπονησαμένῳ τὴν μακαριστοτάτην εὐδαιμονίαν κεκτηῖσθαι.”

§ 26. Οὕτω πως διώκει Πρόδικος τὴν ὑπ’ Ἀρετῆς Ἡρακλέους παιδευσιν· λέγει δὲ πού καὶ Ἡσίοδος.

Τὴν μὲν γὰρ κακότητα καὶ ἰλαδὸν ἔστιν ἐλέσθαι ῥηϊδίως· λείη μὲν ὁδὸς, μάλα δ’ ἔγγυθι ναίει.

τῆς δ’ ἀρετῆς ἰδρώτα θεοὶ προπάρουθεν ἔθηκαν ἀθάνᾳτοι· μικρὸς δὲ καὶ ὀρθίος οἶμος ἐπ’ αὐτὴν, καὶ τρηχὺς τὸ πρῶτον· ἐπὴν δ’ εἰς ἄκρον ἵκηται, ῥηϊδίῃ δὴ ἔπειτα πέλει, χαλεπὴ περ ἐοῦσα.

(Xen. Mem. ii. 1, 21, &c.)

1. Parse, 1. μέμνηνται, 2. κεῖνται, 3. κεκτηῖσθαι, 4. ἐλέσθαι, 5. ἔθηκαν. 6. ἵκηται.

2. Derivation of, 1. ἔπαινος, 2. πεπρωμένον, 3. τοκέων, 4. διαπονησαμένῳ, 5. εὐδαιμονίαν, 6. ἰλαδὸν.

3. Compare, 1. γεραίτεροι, 2. ἀτίμοι, 3. ἀγαθῶν, 4. μακαριστοτάτην, 5. ῥαδίως, 6. μικρὸς, 7. ὀρθίος, 8. τρηχὺς.

4. Why are ἔλθῃ (§ 24) and ἵκηται (§ 26) in the subjunctive? What particle would ἦλθεν or ἔλθοι require?

5. Decline in the plural τοκέων ἀγαθῶν.

6. Why is ἐλέσθαι (§ 26, l. 1) in the infinitive?

7. What is the difference between *αἰρέω* and *αἰρέομαι*? Give the participles of the latter.

8. What is the Attic form of, 1. *βήιδίως*, 2. *λείη*, 3. *τρηχὺς*, 4. *βήιδίη* (§ 26)?

9. In what respects do *μέμνηνται* and *κεκτῆσθαι* resemble each other?

10. What are the prose words that would be used instead of, 1. *κακότης*, 2. *ἐγγύθει*, 3. *ναίει*, 4. *ἐπήν*, 5. *πέλει*, 6. *εἴουσα*?

END OF PART V.

PART VI.

THE BATTLE OF CUNAXA AND THE DEATH OF
CYRUS ;

*Being the Ninth Chapter of the First Book of Xenophon's
Anabasis.*

LESSON LXXIII.

§ 1. Καὶ ἤδη γε ἦν ἀμφὶ ἀγοραν πλήθουσιν καὶ πλησίον ἦν ὁ σταθμὸς ἐνθα ἔμελλε καταλῦ'σιν, ἥνίκα Πατηγύας, ἀνὴρ Πέρσης, τῶν ἀμφὶ Κῦρον πιστῶν προφαίνεται ἐλαύνων ἀνὰ κράτος ἰδρῶντι τῷ ἵππῳ, καὶ εὐθὺς πᾶσιν οἷς ἐνετύγχανεν ἐβόα καὶ βαρβαρικῶς καὶ Ἑλληνικῶς, ὅτι βασιλεὺς σὺν στρατεύματι πολλῷ προσέρχεται ὥς εἰς μάχην παρεσκευασμένος.

§ 2. Ἐνθα δὲ πολὺς τάρᾱχος ἐγένετο· αὐτίκα γὰρ ἐδόκουν οἱ Ἕλληνες, καὶ πάντες δὲ, ἀτάκτοις σφίσιν ἐπιπεσεῖσθαι·

§ 3. Κῦρός τε καταπηδήσας ἀπὸ τοῦ ἄρματος τὸν θώρακα ἐνέδου καὶ ἀναβὰς ἐπὶ τὸν ἵππον τὰ παλτὰ εἰς τὰς χεῖρας ἔλαβε, τοῖς τε ἄλλοις πᾶσι παρήγγελλεν ἐξοπλίζεσθαι καὶ καθίστασθαι εἰς τὴν ἑαυτοῦ τάξιν ἕκαστον.

§ 4. Ἐνθα δὲ σὺν πολλῇ σπουδῇ καθίσταντο, Κλέαρχος μὲν τὰ δεξιὰ τοῦ κέρατος ἔχων πρὸς τῷ

Εὐφράτῃ ποταμῷ, Πρόξενος δὲ ἐχόμενος, οἱ δ' ἄλλοι μετὰ τοῦτον, Μένων δὲ καὶ τὸ στράτευμα τὸ εὐώνυμον κέρας ἔσχε τοῦ Ἑλληνικοῦ.

§ 5. Τοῦ δὲ βαρβαρικοῦ ἵππεῖς μὲν Παφλαγόνες εἰς χιλοὺς παρὰ Κλέαρχον ἔστησαν ἐν τῷ δεξιῷ καὶ τὸ Ἑλληνικὸν πελταστικὸν, ἐν δὲ τῷ εὐωνύμῳ Ἀριαῖός τε ὁ Κύρου ὑπαρχος καὶ τὸ ἄλλο βαρβαρικόν.

1. Parse, 1. παρεσκευασμένος, 2. ἐπιπεσεῖσθαι, 3. ἀναβάς, 4. καθίστασθαι.

2. Derivation of, 1. σταθμός, 2. εὐώνυμος, 3. πελταστικόν.

3. What is the construction of μέλλω? Is ἔμελλε the invariable form of the imperfect?

4. Give the chief tenses of προφαίνομαι and ἐλαύνω.

5. What is the quantity of the υ in λύνω and its derivatives?

6. Decline, 1. ἀνὴρ Πέρσης, 2. ἰδρύντι τῷ ἵππῳ, 3. πολλὸς τάραχος, 4. τὸ εὐώνυμον κέρας.

7. What is the meaning of καὶ πάντες δὲ? See § 2.

8. ἀτάκτοις σφίσι (§ 2). Why is σφίσι used? Why is it in the dative? Would αὐτοῖς or ἐκείνοις have been suitable?

9. What is the meaning of ἐχόμενος?

10. What tense is ἔστησαν? Why?

LESSON LXXIV.

§ 6. Κύρος δὲ καὶ οἱ ἵππεῖς τούτου ὅσον ἑξακόσιοι, ὠπλισμένοι θώραξι μὲν αὐτοὶ καὶ παραμηριδίῳ καὶ κράνεσι πάντες πλὴν Κύρου· Κύρος δὲ ψιλὴν ἔχων τὴν κεφαλὴν εἰς τὴν μάχην καθίστατο· λέγεται δὲ καὶ τοὺς ἄλλους Πέρσας ψιλαῖς ταῖς κεφαλαῖς ἐν τῷ πολέμῳ διακινδυνεύειν.

§ 7. Οἱ δ' ἵπποι πάντες οἱ μετὰ Κύρου εἶχον καὶ προμετωπίδια καὶ προστερνίδια· εἶχον δὲ καὶ μαχαίρας οἱ ἵππεῖς Ἑλληνικάς.

§ 8. Καὶ ἤδη τε ἦν μέσον ἡμέρας καὶ οὐπω καταφάνειν ἦσαν οἱ πολέμιοι· ἡνίκα δὲ δείλη ἐγένετο, ἐφάνη κονιορτὸς ὥσπερ νεφέλη λευκή, χρόνῳ δὲ οὐ

συχνῶ ὕστερον ὥσπερ μελανία τις ἐν τῷ πεδίῳ ἐπὶ πολὺ. ὅτε δὲ ἐγγύτερον ἐγγίνοντο, τάχα δὴ καὶ χαλκός τις ἥστραπτε, καὶ αἱ λόγchai καὶ αἱ τάξεις καταφάνεις ἐγγίνοντο.

§ 9. Καὶ ἦσαν ἵππεῖς μὲν λευκοθώρακες ἐπὶ τοῦ εὐωνύμου τῶν πολεμίων· (Τισσαφέρηνs ἐλέγετο τούτων ἄρχειν·) ἐχόμενοι δὲ τούτων γεῖροφόροι, ἐχόμενοι δὲ ὀπλῖται σὺν ποδῆρεσι ξυλῖναις ἀσπίσιν. (Αἰγύπτιοι δ' οὗτοι ἐλέγοντο εἶναι·) ἄλλοι δ' ἵππεῖς, ἄλλοι τοξόται. πάντες δ' οὗτοι κατὰ ἔθνη ἐν πλασίῳ πλήρει ἀνθρώπων ἕκαστον τὸ ἔθνος ἐπορεύετο.

1. Parse, 1. ὠπλισμένοι, 2. θώραξι, 3. καθίστατο, 4. εἶχον, 5. ἐφάνη.

2. Derivation of, 1. παραμηριδίοις, 2. προμετωπίδια, 3. προστερνίδια, 4. καταφανείς, 5. κονιορτός, 6. λευκοθώρακες, 7. γεῖροφόροι, 8. ὀπλῖται, 9. ποδῆρες.

3. Give the active, middle, and passive participles of καθίστημι, ἔχω, and φαίνω.

4. Decline, 1. οἱ ἄλλοι Πέρσαι, 2. ψιλαὶ αἱ κεφαλῆαι, 3. μελανία τις, 4. ποδῆρες ξυλῖναις ἀσπίδες, 5. ἄλλοι ἵππεῖς, 6. ἄλλοι τοξόται, 7. πάντες οὗτοι, 8. πλασίον πλήρες, 9. ἕκαστον τὸ ἔθνος.

5. What is the verb to οὗτοι in § 9?

LESSON LXXV.

§ 10. Πρὸ δὲ αὐτῶν ἄρματα διαλείποντα συχνὸν ἀπ' ἀλλήλων, τὰ δὴ δρεπανηφόρα καλούμενα· εἶχον δὲ τὰ δρέπανα ἐκ τῶν ἀξόνων εἰς πλάγιον ἀποτεταμένα καὶ ὑπὸ τοῖς δίφροις εἰς γῆν βλέποντα, ὥς διακόπτειν ὅτῳ ἐντυγχάνοιεν. Ἡ δὲ γνώμη ἦν ὥς εἰς τὰς τάξεις τῶν Ἑλλήνων ἐλῶντα καὶ διακόψοντα.

§ 11. Ὁ μέντοι Κῦρος εἶπεν, ὅτε καλέσας παρεκελεύετο τοῖς Ἑλλησι τὴν κραυγὴν τῶν βαρβάρων ἀνέχεσθαι, ἐψεύσθη τοῦτο· οὐ γὰρ κραυγῇ ἀλλὰ συγῇ ὥς ἀνυστὸν καὶ ἡσυχῇ, ἐν ἴσῳ καὶ βραδέως, προσήεσαν.

§ 12. Καὶ ἐν τούτῳ Κῦρος, παρελαύνων αὐτὸς σὺν Πίγρητι τῷ ἐρμηνεῖ καὶ ἄλλοις τρισὶν ἢ τέτταρσι, τῷ

Κλέαρχω ἐβόα ἄγειν τὸ στράτευμα κατὰ μέσον τὸ τῶν πολεμίων, ὅτι ἐκεῖ βασιλεὺς εἴη· “κὰν τοῦτ’,” ἔφη, “νικῶμεν, πάνθ’ ἡμῖν πεποίηται.”

§ 13. Ὅρων δὲ ὁ Κλέαρχος τὸ μέσον στίφος, καὶ ἀκούων Κύρου ἔξω ὄντα τοῦ Ἑλληνικοῦ εὐωνύμου βασιλέα· τοσοῦτον γὰρ πλήθει περιῆν βασιλεὺς, ὥστε, μέσον τὸ ἑαυτοῦ ἔχων, τοῦ Κύρου εὐωνύμου ἔξω ἦν· ἀλλ’ ὅμως ὁ Κλέαρχος οὐκ ἠθελεν ἀποσπᾶσαι ἀπὸ τοῦ ποταμοῦ τὸ δεξιὸν κέρας, φοβούμενος μὴ κυκλωθεῖν ἑκατέρωθεν, τῷ δὲ Κύρῳ ἀπεκρίνατο ὅτι αὐτῷ μέλοι ὅπως καλῶς ἔχοι.

1. Parse, 1. εἶχον, 2. ἀποτεταμένα, 3. ἐντυγχάνοιεν, 4. ἐλῶντα, 5. ἐψεύσθη, 6. προσήεσαν.

2. Derivation of, 1. δρεπανηφόρα, 2. ἀνυστὸν, 3. ἐρμηνεῖ.

3. ὅτῳ ἐντυγχάνοιεν — why the optative (§ 10)? What would φ ἐνέτῃχον mean?

4. Decline ὅστις. Give the shorter forms of some of its cases.

5. What are the participles of καθορᾶω, ἐλαύνω, ἀνέχομαι, and καλέω?

6. Translate ὡς ἐλῶντα καὶ διακόφοντα.

7. What does δ at the beginning of § 11 refer to? Account for τοῦτο after ἐψεύσθη.

8. Explain the phrase σιγῇ ὡς ἀνυστόν,

9. Decline in the singular, Πίγρης ὁ ἐρμηνεὺς; in the plural, ἄλλοι τρεῖς ἢ τέτταρες.

10. What is the usage of βασιλεὺς without the article? (See § 1.)

11. ὅτι εἴη — why is ὅτι here followed by the optative (§ 12)?

12. κὰν νικῶμεν — what is κὰν for? Is νικῶμεν contracted from νικάμεν or νικάομεν? Why not for νικάοιμεν?

13. What is the nominative to πεποίηται?

LESSON LXXVI.

§ 14. Καὶ ἐν τούτῳ τῷ καιρῷ, τὸ μὲν βαρβαρικὸν στράτευμα ὁμᾶλῶς προήει, τὸ δὲ Ἑλληνικὸν ἔτι ἐν τῷ αὐτῷ μένουν συνετάττετο ἐκ τῶν ἔτι προσιώντων. Καὶ ὁ Κῦρος παρελαύνων οὐ πάννυ πρὸς αὐτῷ τῷ στρατεύματι κατεθεᾶτο ἑκατέρωσε, ἀποβλέπων εἰς τε τοὺς πολεμίους καὶ τοὺς φίλους.

§ 15. Ἰδὼν δὲ αὐτὸν ἀπὸ τοῦ Ἑλληνικοῦ Ξενοφῶν Ἀθηναῖος, ὑπελάσας ὡς συναντῆσαι ἤρετο, εἴ τι παραγγέλλοι· ὁ δ' ἐπιστήσας εἶπε καὶ λέγειν ἐκέλευε πᾶσιν ὅτι καὶ τὰ ἱερὰ καλὰ καὶ τὰ σφάγια καλὰ.

§ 16. Ταῦτα δὲ λέγων, Δορύβου ἤκουσε διὰ τῶν τάξεων ἰόντος, καὶ ἤρετο τίς ὁ Δορύβος εἴη. ὁ δὲ Κλέαρχος εἶπεν, ὅτι τὸ σύνθημα παρέρχεται δεύτερον ἤδη. καὶ ὅς ἐθαύμασε τίς παραγγέλλει, καὶ ἤρετο ὅ,τι εἴη τὸ σύνθημα. ὁ δ' ἀπεκρίνατο ὅτι ΖΕΤ'Σ ΣΩ'ΤΗΡ ΚΑΙ' ΝΙ'ΚΗ.

§ 17. Ὁ δὲ Κῦρος ἀκούσας, “ Ἀλλὰ δέχομαι τε,” ἔφη, “ καὶ τοῦτο ἔστω.” ταῦτα δ' εἰπὼν εἰς τὴν ἑαυτοῦ χώραν ἀπήλαυνε· καὶ οὐκέτι τρία ἢ τετταρα στάδια διειχέτην τῷ φάλαγγι ἀπ' ἀλλήλων, ἥν' ἑκα ἐπαιάνιζόν τε οἱ Ἕλληνες καὶ προήρχοντο ἀντίοι ἵεναι τοῖς πολεμίοις.

1. Parse, 1. προΐει, 2. κατεθεᾶτο, 3. ἰδὼν, 4. ὑπελάσας, 5. ἤρετο, 6. ἐπιστήσας, 7. ἔστω, 8. εἰπὼν, 9. ἀπήλαυνε, 10. διειχέτην.

2. Derivation of, 1. ὁμᾶλως, 2. σύνθημα?

3. Decline, 1. οὗτος ὁ καιρὸς, 2. τὸ βαρβαρικὸν στράτευμα, 3. Ζεὺς σωτὴρ καὶ νίκη, 4. τρία ἢ τετταρα στάδια.

4. Translate literally συνετάττετο ἐκ τῶν ἐτι προσιόντων.

5. What is the force of ἀπὸ in ἀποβλέπων? (See Less. LXII. quest. 11.)

6. What is the literal English of παραγγέλλοι? Why is it in the ptative?

7. Put into the present tense, 1. ἤρετο εἰ παραγγέλλοι, 2. ἤρετο τίς ὁ θόρυβος εἴη.

8. Complete the sense in ἐπιστήσας (§ 11). What tense is it? What are the transitive tenses of that verb?

9. What is the usage of καὶ ὅς?

LESSON LXXVII.

§ 18. Ὡς δὲ πορευομένων ἐξεκύναινε τι τῆς φαλαγγος, τὸ ἐπιλειπόμενον ἤρξατο δρόμῳ θεῖν· καὶ ἅμα ἐφθέγγαντο πάντες οἷον περ τῷ Ἐνναλίῳ ἐλελίζουσι, καὶ πάντες δὲ ἔθειον. λέγουσι δὲ τινες, ὡς καὶ ταῖς

ἀσπίσι πρὸς τὰ δόρατα ἐδούπησαν, φόβον ποιοῦντες τοῖς ἵπποις.

§ 19. Πρὶν δὲ τόξευμα ἐξικνεῖσθαι, ἐκκλίνουσιν οἱ βάρβαροι καὶ φεύγουσιν. καὶ ἐνταῦθα δὴ ἐδίωκον μὲν κατὰ κράτος οἱ Ἕλληνες, ἐβόων δὲ ἀλλήλοις μὴ θεῖν δρόμῳ, ἀλλ' ἐν τάξει ἔπεςθαι.

§ 20. Τὰ δ' ἄρματα ἐφέρετο τὰ μὲν δι' αὐτῶν τῶν πολεμίων, τὰ δὲ καὶ διὰ τῶν Ἑλλήνων κενὰ ἡνιόχων. οἱ δ' ἐπεὶ προΐδοιεν, δίσταντο· ἔστι δ' ὅστις καὶ κατελήφθη ὥσπερ ἐν ἵπποδρόμῳ ἐκπλάγεις· καὶ οὐδὲν μέντοι οὐδὲ τοῦτον παθεῖν ἔφασαν, οὐδ' ἄλλος δὲ τῶν Ἑλλήνων ἐν ταύτῃ τῇ μάχῃ ἔπαθεν οὐδεὶς οὐδὲν, πλὴν ἐπὶ τῷ εὐωνύμῳ τοξευθῆναί τις ἐλέγετο.

1. Parse, 1. ἤρξατο, 2. ἐφθέγγατο, 3. προΐδοιεν, 4. δίσταντο, 5. ἐκπλάγεις, 6. κατελήφθη, 7. παθεῖν.

2. Derivation of, 1. ἐξεκύμαινε, 2. ἐλελίζουσι, 3. ἡνιόχων, 4. εὐωνύμῳ.

3. Go through the present indicative and subjunctive of θέω.

4. What is the force of καὶ πάντες δὲ? (See § 2.)

5. πρὶν ἐξικνεῖσθαι (§ 19) — how else could this have been expressed? (See Less. LX. quest. 10.)

6. What is the first aorist, indicative and participle, of ἐκκλίνω? and the future perfect and second aorist of φεύγω?

7. Explain τὰ ἄρματα τῷ μὲν . . . τὰ δὲ (§ 20).

8. Chief tenses and participles of προοράω and καταλαμβάνω.

9. What is the usage of ἐπλήγην and ἐξεπλάγην?

10. Translate οὐδ' ἄλλος δὲ τῶν Ἑλλήνων. What is the affirmative form of the expression?

LESSON LXXVIII.

§ 21. Κῦρος δ' ὁρῶν τοὺς Ἕλληνας νικῶντας τὸ καθ' αὐτοὺς καὶ διώκοντας, ἡδόμενος καὶ προσκυνούμενος ἤδη ὡς βασιλεὺς ὑπὸ τῶν ἀμφ' αὐτὸν, οὐδ' ὡς ἐξήχθη διώκειν, ἀλλὰ συνεσπειραμένην ἔχων τὴν τῶν σὺν ἑαυτῷ ἐξακοσίων ἱππέων τάξιν ἐπεμελεῖτο ὅτι

ποιήσει βασιλεύς. Καὶ γὰρ ᾔδει αὐτὸν ὅτι μέσον ἔχοι τοῦ Περσικοῦ στρατεύματος.

§ 22. Καὶ πάντες οἱ τῶν βαρβάρων ἄρχοντες μέσον ἔχοντες τὸ αὐτῶν ἡγοῦντο, νομίζοντες οὕτω καὶ ἐν ἀσφαλεστάτῳ εἶναι, ἣν ἡ ἰσχὺς αὐτῶν ἐκατέρωθεν ᾗ, καὶ εἴ τι παραγγεῖλαι χρήζοιεν, ἡμίσει ἂν χρόνῳ αἰσθάνεσθαι τὸ στράτευμα.

§ 23. Καὶ βασιλεὺς δὴ τότε μέσον ἔχων τῆς αὐτοῦ στρατιᾶς ὁμῶς ἔξω ἐγένετο τοῦ Κύρου ἐωνυῖ' μου κέρᾱτος. Ἐπεὶ δ' οὐδεὶς αὐτῷ ἐμάχετο ἐκ τοῦ ἐναντίου, οὐδὲ τοῖς αὐτοῦ τεταγμένοις ἔμπροσθεν, ἐπέκαμπτεν ὥς εἰς κύκλωσιν.

§ 24. Ἐνθα δὴ Κῦρος δείσας μὴ ὀπισθεν γενόμενος κατακύψῃ τὸ Ἑλληνικὸν ἐλαύνει ἀντίος · καὶ ἐμβαλὼν σὺν τοῖς ἐξακόσιοις νικᾷ τοὺς πρὸ βασιλέως τεταγμένους καὶ εἰς φυγὴν ἔτρεψε τοὺς ἐξακισχιλίους · καὶ ἀποκτεῖναι λέγεται αὐτὸς τῇ αὐτοῦ χειρὶ Ἀρταγέρση τὸν ἄρχοντα αὐτῶν.

1. Parse, 1. ὁρῶν, 2. νικῶντας, 3. ἐξήχθη, 4. συνεσπειραμένην, 5. ᾔδει, 6. αἰσθάνεσθαι, 7. δείσας.

2. Derivation of, 1. προσκυνούμενος, 2. συνεσπειραμένην?

3. What is the English of ὥς and ὥς? Translate into Latin οὐδ' ὥς ἐξήχθη.

4. Decline, 1. οἱ σὺν αὐτῷ ἐξακόσιοι ἱππεῖς, 2. πάντες οἱ τῶν βαρβάρων ἄρχοντες, 3. ἡμίςυς χρόνος.

5. What is βασιλεὺς without the article?

6. Explain the construction of ᾔδει αὐτὸν ὅτι ἔχοι. What is it called?

7. Why is χρήζοιεν (§ 22) in the optative?

8. What are the two contractions of ἡμίςυς?

9. What is there irregular in the tenses of δαίδω?

10. Why is κατακύψῃ in the subjunctive (§ 24)?

LESSON LXXIX.

§ 25. Ὡς δ' ἡ τροπὴ ἐγένετο, διασπείρονται καὶ οἱ Κύρου ἐξακόσιοι, εἰς τὸ διώκειν ὁρμήσαντες · πλὴν πάνυ ὀλίγοι ἀμφ' αὐτὸν κατελείφθησαν, σχεδὸν οἱ ὁμοτράπεζοι καλούμενοι.

§ 26. Σὺν τούτοις δὲ ὦν καθορᾷ βασιλέα καὶ τὸ ἀμφ' αὐτὸν στίφος · καὶ εὐθὺς οὐκ ἠνέσχετο, ἀλλ' εἰπὼν, Τὸν ἄνδρα ὁρῶ, ἔτο ἐπ' αὐτόν · καὶ παίει κατὰ τὸ στέρνον καὶ τιτρώσκει διὰ τοῦ θώρακος, ὥς φησι Κτησίας ὁ ἰατρὸς, καὶ ἰᾶσθαι αὐτὸς τὸ τραῦμά φησι.

§ 27. Παίοντα δὲ αὐτὸν ἀκοντίζει τις παλτῶ ὑπὸ τὸν ὀφθαλμὸν βιαίως · καὶ ἐνταῦθα μαχόμενοι καὶ βασιλεὺς καὶ Κύρος καὶ οἱ ἀμφ' αὐτοὺς ὑπὲρ ἑκατέρου, ὅποσοι μὲν τῶν ἀμφὶ βασιλέα ἀπέθνησκον Κτησίας λέγει · παρ' ἐκείνῳ γὰρ ἦν · Κύρος δὲ αὐτὸς τε ἀπέθανε καὶ ὀκτὼ οἱ ἄριστοι τῶν περὶ αὐτὸν ἔκειντο ἐπ' αὐτῷ.

§ 28. Ἀρταπάτης δ' ὁ πιστότατος αὐτῷ τῶν σκηπτούχων θερᾶπων λέγεται, ἐπειδὴ πεπτωκότα εἶδε Κύρον, καταπηδήσας ἀπὸ τοῦ ἵππου περιπεσεῖν αὐτῷ.

§ 29. Καὶ οἱ μὲν βασιλέα φασὶ κελεῦσαί τινα ἐπισφάξαι αὐτὸν Κύρῳ · οἱ δὲ, ἑαυτὸν ἐπισφάξασθαι σπασάμενον τὸν ἀκινᾶκην · εἶχε γὰρ χρυσοῦν · καὶ στρεπτὸν δὲ ἐφόρει καὶ ψέλλια καὶ τὰ ἄλλα, ὥσπερ οἱ ἄριστοι τῶν Περσῶν · ἐτετίμητο γὰρ ὑπὸ Κύρου δι' εὐνοίαν τε καὶ πιστότητα.

Char. x. § 1. Ἐνταῦθα δὴ Κύρου ἀποτέμνεται ἡ κεφαλὴ καὶ χεὶρ ἢ δεξιὰ · βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ διώκων εἰσπίπτει εἰς τὸ Κυρεῖον στρατόπεδον.

1. Parse, 1. ἐγένετο, 2. κατελείφθησαν, 3. καθορᾷ, 4. ἔτο, 5. τιτρώσκει, 6. ἀπέθνησκον, 7. πεπτωκότα, 8. σπασάμενον, 9. ἐφόρει, 10. ἐτετίμητο, 11. ἀποτέμνεται.

2. Derivation of, 1. δημοτράπεζοι, 2. σκηπτούχων, 3. στρατόπεδον.

3. What is the perfect passive of διασπείρω? Why is it not reduplicated?

4. What is there peculiar in the form ἠνέσχετο? Give similar instances.

5. Decline, 1. Κτησίας ὁ ἰατρὸς, 2. ὁ πιστότατος θερᾶπων, 3. χρυσοῦς ἀκινᾶκης, 4. χεὶρ ἢ δεξιὰ.

6. Why is ὅποσοι and not πόσοι used in § 27?

7. What is the second aorist indicative of *περιπεσεῖν*?
8. Account for the cases *βασιλέα*, *τινὰ*, *αὐτὸν*, and *Κύρῳ* (§ 29).
9. Translate *καὶ στρεπτόν δὲ ἐφόρει* (§ 29).
10. *ὑπὸ Κύρου* (§ 29) — what prepositions are used with a passive verb to express the *agent*?
11. Name the kings of Persia from Cyrus the Great to the conquest by Alexander.
12. What was the date, position, and result of the battle of Cunaxa?

END OF PART VI.

PART VII.

GOSPEL EXTRACTS CONSTRUED.

[S. Luke (Λουκᾱς or Λουκᾱνός), "the beloved physician" (Col. iv. 14), attached himself to S. Paul on his missionary travels at Troas (Acts xvi. 10), and accompanied him to Philippi, Jerusalem, Cæsarea, and Rome.

The accents have been omitted, to prevent beginners from being puzzled with too many diacritical marks; the rough breathings only are inserted.]

LESSON I.

S. Luke ii. 41.

41. *Και οἱ γονεῖς* and the parents *του Ἰησοῦ* of Jesus *επορευοντο* used to go *κατ' ἔτος* every year *εἰς Ἱερουσαλὴμ* to Jerusalem *τῇ ἑορτῇ* at the feast *του πασχα* of the passover.

42. *Και ὅτε ἐγενετο* and when he was *ἑτῶν δώδεκα* twelve years old, *ἀναβαντων αὐτων* they having gone up *εἰς Ἱεροσολύμα* to Jerusalem *κατὰ τὸ ἔθος* according to the custom *τῆς ἑορτῆς* of the feast,

43. *Και τελειωσαντων* and having fulfilled *τὰς ἡμέρας* the days, *ἐν τῷ ὑποστρεφεῖν αὐτοὺς* on their returning *Ἰησοῦς ὁ παῖς* the child Jesus *ὑπεμείνεν* remained behind *ἐν Ἱερουσαλὴμ* in Jerusalem; *καὶ οὐκ ἔγνω Ἰωσήφ* and Joseph knew not *καὶ ἡ μήτηρ αὐτοῦ* and his mother.

N. 1. γονεὺς. 2. Ἰησοῦς (W. § 18, obs. 2). 5. πᾶσχα; a Hebrew word, not declinable. 7. ἡμέρᾱ. 8. παῖς, παιδὺς, voc. παῖ.

V. 1. πορεύομαι⁹. 2. γίγνομαι¹⁴ (50). 3. ἀνα-βαίνω⁷ (6). 4. τε-λειόω⁴. 5. ὑποστρέφω. 6. ὑπο-μένω⁴ (24). 7. γιγνώσκω⁷ (9).

2. οὐ before a consonant, οὐκ before a smooth vowel, οὐχ before an aspirated vowel.

3. W. § 163.

LESSON II.

S. Luke ii. 44.

44. Νομισαντες δε but thinking αυτον ειναι that he was εν τη συνοδια in the company, ηλθον they went ημερας οδον a day's journey, και ανεζητουν αυτον and they kept looking for him εν τοις συγγενεσι among their kinsfolk και εν τοις γνωστοις and acquaintance.

45. Και ουχ εύροντες αυτον and not finding him, ύπεστρεψαν they returned εις Ἱερουσαλημ to Jerusalem, ζητουντες αυτον seeking him.

46. Και εγενετο and it came to pass μεθ' ημερας τρεις after three days, εύρον αυτον they found him εν τω ιερω in the temple, καθεζομενον sitting εν μεσφ in the midst των διδασκαλων of the doctors, και ακουοντα αυτων both listening to them, και επερωτωντα αυτους and asking them questions.

N. 3. ἡ ὁδὸς. 4. ἱερὸν. 5. διδάσκαλος.

A. The 1st, 3rd, and 4th are used here as nouns. 4. συγγενής.

V. ω. 1. νομίζω⁴; fut. νομίσω or νομιῶ, νενόμικα. 2. ἔρχομαι⁷ (53). 3. εὐρίσκω⁷ (16). 4. ὑπο-στρέφω⁴. 5. γίγνομαι¹⁴ (50). 7. καθέζομαι, καθεδούμαι, imperf. ἐκαθεζόμην. 8. ἀκούω (2).

V. μι. Gk. Cd. App. 6.

V. contr. 1, 2. ζητέω. 3. ἐπερωτάω.

3. Verbs signifying the operations of the senses are generally followed by a genitive, such as γεύομαι, to taste; αἰσθάνομαι, to perceive; ἅπτομαι, to touch, &c. (W. § 132, f.)

* The small numbers refer to the List of Tenses, p. 175.

LESSON III.

S. Luke ii. 47.

47. Παντες δε and all οἱ ακουοντες αυτου who heard him εξισταντο were astonished επι τη συνεσει αυτου at his understanding και ταις αποκρισεσιν and answers.

48. Και ιδοντες αυτον and on seeing him εξεπληγησαν they were amazed: και ἡ μητηρ αυτου and his mother ειπε προς αυτον said to him, Τεκνον Son, τί ποιησας ἡμιν οὕτως; why didst thou thus deal with us? ιδου behold, ὁ πατηρ σου thy father κάγω and I εξητουμεν σε were seeking thee οδυνωμενοι sorrowing.

49. Και ειπε and he said προς αυτους to them, Τί εξητευτε με why were ye seeking me? ουκ ηδειτε did ye not know ὅτι δεῖ εἶναι με that I ought to be εν τοις του Πατρος μου (engaged) in my Father's business?

N. 1. σύνεσις. 2. ἀπόκρισις.

V. ω. 1. ἀκούω (2). 2. ἐκ-πλήσσω, ἐκ-πλήξω, ἐκ-πέπληχα, ἐκ-πέπληγμαι, ἐξ-επλήγην, ἐκ-πλάγθῃ, -γῶ, -γείην, -γῆναι, -γείς. 3. ᾔδων, perfect of οἶδα.

V. μι. 2. εἶπε, under φημί (44).

V. contr. 1. ὁράω^{7*} (25), cognate tenses (12). 2. ποιῶ⁴. 3. ὀδυνάω. 4. ζητέω. 5. δεῖ (see note on δέω) (88).

LESSON IV.

S. Luke ii. 50.

50. Και αυτοι and of themselves ου συνηκαν they understood not το ῥημα the matter ὃ ἐλαλησεν αυτοις which he spake to them of.

51. *Και κατεβη* and he went down *μετ' αὐτῶν* with them, *και ηλθεν* and came *εἰς Ναζαρετ* to Nazareth; *και ην ὑποτασσομενος αὐτοῖς* and continually submitted himself to them; *και ἡ μητηρ αὐτοῦ* and his mother *διετηρει* kept *παντα τα ῥήματα ταῦτα* all these matters *εν τῇ καρδίᾳ αὐτῆς* in her own heart.

52. *Και Ἰησοῦς* and Jesus *προεκοπτε* increased *σοφία και ἡλικία* in wisdom and stature, *και χαριτι* and in favour *παρα Θεῷ και ἀνθρώποις* with God and men.

N. 7. Θεός. 8. ἄνθρωπος.

P. 4 = ἐαυτῆς.

V. ω. κατα-βαίνω⁷ (6). 2. ἔρχομαι⁷ (53).

V. μι. 1. συν-ἵημι⁴ (41). 2. εἰμι², Gk. Cd. App. 6.

V. contr. 1. λαλέω⁴. 2. δια-τηρέω.

3. Either before or after the article and substantive, as —

οὗτος	} ὁ ἄνθρωπος, or ὁ ἄνθρωπος	οὗτος, this man.
αὐτὸς		αὐτὸς, the man himself.
ἐκεῖνος		ἐκεῖνος, that man.

ὁ αὐτὸς ἄνθρωπος is the same man.

LESSON V.

S. Luke iii. 1.

1. *Εν ετει δε πεντεκαιδεκατῷ* now in the fifteenth year *ἡγεμονίας* of the reign *Τιβερίου Καίσαρος* of Tiberius Cæsar, *Ποντίου Πιλάτου* Pontius Pilate *ἡγεμονευοντος* being procurator *τῆς Ἰουδαίας* of Judæa, *και Ἡρώδου* and Herod *τετραρχουντος* being tetrarch *τῆς Γαλιλαίας* of Galilee, *Φιλιππου δε* and Philip *του ἀδελφου αὐτοῦ* his brother *τετραρχουντος* being tetrarch *τῆς Ἰτουραίας* of Ituræa, *και Τραχωνιτίδος χωρας* and of the region of Trachonitis, *και Λυσανίου* and Lysanias *τετραρχουντος* being tetrarch *τῆς Ἀβιληνῆς* of Abilène.

2. *Επι Αρχιερεων Αννα και Καϊαφα* when Annas and Caiaphas were high priests, *εγενετο ρημα Θεου* the word of God came *επι Ιωαννην* unto John *τον Ζαχαριου υιον* the son of Zacharias *εν τη ερημω* in the wilderness.

3. *Και ηλθεν* and he came *εις πασαν την περιχωρον του Ιορδανου* into all the country round about Jordan *κηρυσσων* preaching *βαπτισμα μετανοιας* the baptism of repentance *εις αφεσιν αμαρτιων* for remission of sins.

N. 1. τὸ ἔτος. 2. ἡγεμονία. 3. Τιβέριος. 4. Καῖσαρ. 5. Πόντιος. 6. Πιλάτος. 8. Ἡρώδης, ου. 10. Τραχωνίτις, ιδος. 11. χώρα. 12. Δυνασείας. 13. ἀρχιερεὺς. 20. ἄφεσις. 21. ἁμαρτία.

V. ω. 1. ἡγεμονεύω. 2. ἐγένετο¹⁴ (50). 3. ἦλθεν¹ (53).

V. contr. τετραρχέω.

2. W. § 163.

4. Ἰουδαίας is governed by ἡγεμονεύοντος, verbs of governing, like ἀνδρῶν, to rule, ἄρχω, to govern, taking a genitive; so below, Ἰουδαίας follows τετραρχούντος.

LESSON VI.

S. Luke iii. 4.

4. Ὡς γεγραπται as it is written *εν βιβλῳ* in the book *λογων* of the words *Ησαίου .του προφητου* of Isaiah the prophet, *λεγοντος* saying, *Φωνη βοωντος* the voice of one crying *εν τη ερημω* in the wilderness, *Ἐτοιμασατε* prepare ye *την ὁδον Κυριου* the way of the Lord, *ποιειτε ευθειας* make straight *τας τριβους αυτου* his paths.

5. *Πασα φαραγξ* every valley *πληρωθησεται* shall be filled, *και παν ορος* and every mountain *και βουνος* and hill *ταπεινωθησεται* shall be brought low, *και τα σκολια* and the crooked *εσται εις ευθειαν* shall

become a straight road (place), *και αἱ τραχεῖαι* and the rough (ways) *εἰς ὁδοὺς λείας* smooth ways.

6. *Και πασα σαρξ* and all flesh *οψεται* shall see *το σωτηριον του Θεου* the salvation of God.

N. 3. *προφήτης*. 8. *φάραγξ, φάραγγος*. 9. *τὸ ὄρος, the mountain*; but *ὁ ὄρος, the boundary*. 11. *σὰρξ, σαρκὶς*.

A. 1. *εὐθύς, εἷα, ὕ*. 4. *τραχὺς*. 5. *λείος, λεία, λείων*.

V. ω. 1. *γράφω*¹⁷. 3. *ἐτοιμάζω, -ᾶσω, ἡτοιμάκα*.

V. contr. 1. *βοάω, βοήσω, βεβόηκα*. 2. *ποιέω*. 3. *πληρόω*²¹. 5. *δράω*¹⁰ (25).

3. W. § 150.

4. *ὁδὸν*, understood from *ὁδοὺς*, which follows.

5. *ὁρῶν, ὁφόμενος, ἐωρᾶκώς, ἰδὼν*.

LESSON VII.

S. Luke iii. 7.

7. *Ἐλεγεν οὖν* he said therefore *τοῖς ὄχλοις* to the multitudes *εκπορευομένοις* as they came out *βαπτισθῆναι* to be baptized *ὑπ' αὐτου* by him, *Γεννηματα ἐχιδνῶν* O broods of adders, *τίς ὑπεδειξεν ὑμῖν* who warned you *φυγεῖν* to fly *ἀπο της μελλουσης ὀργης* from the coming wrath?

8. *Ποιῆσατε οὖν* produce therefore *καρπούς* fruits *ἀξίους της μετανοίας* worthy of repentance; *και μη ἀρξῆσθε* and begin not *λεγεῖν ἐν ἑαυτοῖς* to say within yourselves, *εχομεν τον Αβρααμ* we have Abraham *πατερα* as a father; *λεγω γαρ ὑμῖν* for I say to you, *ὅτι δυναται ὁ Θεος* that God is able *ἐκ των λιθων τουντων* out of these stones *εγειραι* to raise up *τεκνα τῷ Αβρααμ* children to Abraham.

9. *Ἢδη δε* and already *και ἡ ἀξίνη* the axe also *κειται* is laid *προς την ῥίζαν* unto the root *των δενδρων* of the

trees; *παν ουν δενδρον* every tree therefore *μη ποιουν* not producing *καρπον καλον* good fruit *εκκοπτεται* is being hewn down *και βαλλεται* and being cast *εις πυρ* into the fire.

N. 3. *ἐχιδνα*, ης. 6. *μετάνοια*. 7. *πατήρ*, Gk. Cd. App. 2. 8. *ὁ λίθος*. 12. *δένδρον*. 13. *πῦρ*, *πυρὸς*, *πυρί*, *πῦρ*.

V. ω. 2. *ἐκ-πορεύομαι*. 3. *βαπτίζω*^{20ε}. 4. *φεύγω*^{7ε}, *φεύξομαι*, *πέφευγα*, *ἔφυγον*, *φύγε*, κ. τ. λ. 5. *μέλλω*, *μελλήσω*, *ἡμελλον*, *ἐμέλλησα*, *ἡμελλον*. 6. *ἔρχομαι*, *ἔρξομαι*, *ἤρξαμην*¹¹, *ἔρξαι*, *ἔρξωμαι*. 8. *ἔχω* (15). 9. *ἐγείρω*, *ἐγερῶ*, *ἐγήγερκα*, *ἤγειρα*⁴, *ἐγειρον*, *ἐγείρω*, *ἐγείραμι*, *ἐγείραι*, *ἐγείρας*. 11. *βαλλω* (7).

V. μι. 1. *ὑπο-δείκνυμι*⁴. 2. *δυνάμει* (51). 3. *κεῖμαι*, *κείσομαι*, imperf. *ἐκείμην*.

V. contr. 1. *ποιεω*^{4β}. 2. *ποιεω*^{1π}.

1. See note 3 on Lesson IV.

2. *οὖν*, γὰρ, and δέ.

LESSON VIII.

S. Luke iii. 10.

10. *Και οἱ οχλοι* and the crowds *επηρωτων αυτον* kept asking him, *λεγοντες* saying, *Τί ουν ποιησομεν*; what then shall we do?

11. *Αποκριθεις δε λεγει αυτοις*, but he answereth and saith to them, *ὁ εχων* let him that hath *δυο χιτωνας* two tunics *μεταδοτω* give a share *τω μη εχοντι* to him that hath not; *και ὁ εχων* and let him that hath *βρωματα* food *ποιειτω ὁμοιως* do likewise.

12. *Ηλθον δε* and there came *και τελωναι* publicans also *βαπτισθηναι* to be baptized, *και ειπον προς αυτον* and said to him, *διδασκαλε* master, *τί ποιησομεν* what shall we do?

13. *Ὁ δε ειπε προς αυτους* but he said to them, *πρασσετε* exact *μηδεν πλεον* nothing more *παρα το διατεταγμενον ὑμιν* beyond what is appointed to you (to exact).

N. 2. χιτῶν. 4. τελώνης.

A. πολὺς, πλείων, πλείωτος. Compar. neut. πλείον or πλέον.

V. ω. 2. ἀπο-κρίνομαι, ἀπο-κρίνοῦμαι, ἀπ-εκρίθην, ἀπο-κρίθητι, κ. τ. λ.
4. ἔχω (15). 5. ἔρχομαι⁷ (53). 6. βαπτίζω¹⁰. 7. δια-τάσσω¹⁷.

V. μι. 1. μετα-δίδωμι^{7B}. 2. εἶπον, φημι (44).

V. contr. ἐπ-ερωτάω.

LESSON IX.

S. Luke iii. 1.

14. Επηρωτων δε αυτον και στρατευομενοι, and some persons also on a military expedition put questions to him, λεγοντες saying, Και ημεις τι ποιησομεν; and we, what shall we do? Και ειπε προς αυτους and he said to them, μηδενα διασειητε do violence to no man, μηδε συκοφαντησητε nor accuse (any one) falsely, και αρκεισθε and be content τοις οψωνιοις υμων with your allowances.

15. Προσδοκωντος δε του λαου, but while the people were in expectation και διαλογιζομενων παντων and all men were debating εν ταις καρδιαις αυτων in their own hearts περι του Ιωαννου concerning John, μηποτε lest perchance αυτος ειη ο Χριστος he might be the Christ,

16. Απεκρινατο απασιν ο Ιωαννης John answered them all, λεγων saying, εγω μεν I indeed υδατι with water βαπτίζω υμας baptize you, ερχεται δε but there is coming ο ισχυροτερος μου he who is stronger than I, ου τον ιμαντα των υποδηματων the latchet of whose shoes ουκ ειμι ικανος I am not worthy λυσαι to loose; αυτος υμας βαπτισει he shall baptize you εν Πνευματι αγιω with the Holy Ghost και πυρι and with fire.

N. 1. ὀψώνιον. 2. λαός. 6. ὕδωρ, ὕδατος. 7. ἱμάς.

V. ω. 3. δια-σεῖω⁴. 4. διαλογίζομαι. 5. ἀπο-κρίνομαι¹¹ (see last lesson).

7. λῦω, λῦσω, ἔλῡσα, λέλυκα, λέλυμαι, ἀνάλυσις. ὦ long in the pres. fut. and 1 aor.; short in all other tenses and derivatives.

V. contr. 3. συκοφαντέω⁴. 4. ἀρκεῖ, it suffices; ἀρκέομαι, I think it sufficient, I am content. 5. προσδοκάω.

2. W. § 163.

5. W. § 132, δ.

LESSON X.

S. Luke iii. 17.

17. Οὗ το πτυον whose winnowing fan ἐν τῇ χειρὶ αὐτοῦ (is) in his hand, καὶ διακαθαριεῖ and he will thoroughly cleanse τὴν ἄλωνα αὐτοῦ his threshing-floor, καὶ συναξει and will gather τὸν σιτον the wheat εἰς τὴν ἀποθήκην αὐτοῦ into his storehouse, τὸ δὲ ἀχῦρον but the chaff κατακαυσεῖ he will burn up πυρὶ ἀσβεστῷ with fire unquenchable.

18. Πολλὰ μὲν οὖν καὶ ἕτερα now many other things also παρακαλῶν while exhorting them ἐνηγγε-
λιζέτο did he preach to τὸν λαόν the people.

19. Ὁ δὲ Ἡρώδης but Herod ὁ τετταρχῆς the tetrarch, ἐλεγχόμενος ὑπ' αὐτοῦ being reproved by him περὶ Ἡρωδιᾶδος concerning Herodias τῆς γυναίκος the wife Φιλιππου of Philip τὸν ἀδελφου αὐτοῦ his brother, καὶ περὶ πάντων and concerning all things ἃ ἐποίησεν which he did πονηρὰ wickedly, κατεκλείσε shut up τὸν Ἰωάννην John ἐν τῇ φυλακῇ in the prison (of Machærus).

N. 3. ἡ ἀλως, ἀλωνος. 4. ὁ σῖτος. 5. ἀποθήκη, from ἀποτίθημι, to stow away; Latin, *apotheca*, whence *apothecary*; Italian, *bottega*; French, *boutique*; English, *booth*. 6. τὸ ἀχῦρον. 7. πῦρ.

A. πολλὰ, W. § 30. 3. ἕτερος.

V. ω. 1. δια-καθαρίζω, fut. -ίσω or ιῶ. 2. συν-ἄγω, ἀξω, imperf. συν-ἦγον, 2 aor. συν-ἤγαγον, -άγαγε, κ. τ. λ. 3. κατα-καίω, W. p. 60, c. 2. 4. εὐ-αγγελίζομαι, εὐ-αγγελίσομαι or εὐ-αγγελιόμαι, 1 aor. εὐ-ηγγελισάμην. 6. κατα-κλείω⁴.

V. contr. παρα-καλέω, καλέσω, κέκληκα.

6. The governor of the fourth part of a province; from *τέτταρτος*, *fourth*, and *ἀρχή*, *government*.

7. Herod Antipas, son of Herod the Great.

8. The castle of Machærus, a fortress on the southern extremity of Peræa, at the top of the Dead Sea.

LESSON XI.

S. Luke iii. 21.

21. *Ἐγένετο δε* and it came to pass *εν τῷ βαπτισθῆναι ἅπαντα τον λαον* when all the people were baptized, *και Ἰησου* and Jesus *βαπτισθεντος* having been baptized *και προσευχομενου* and being engaged in prayer, *ανεφχθῆναι τον ουρανον* that the heaven was opened,

22. *Και καταβῆναι το Πνευμα το ἅγιον*, and that the Holy Spirit descended *σωματικῶς εἰδει* in a bodily shape *ὥσει περιστεραν* like a dove *ἐπ' αὐτον* upon him, *και φωνην* and that a voice *γενεσθαι ἐξ ουρανου* came from heaven *λεγουσαν* saying, *Συ ει* thou art *ὁ υἱος μου ὁ αγαπητος* my beloved son, *εν σοι ηνδοκῆσα* in thee I am well pleased.

N. 3. ὁ οὐρανός. 5. τὸ εἶδος.

V. ω. γίγνομαι¹⁴ (50). 3. *προς-εὔχομαι*, -εὐξομαι. 4. ἀνολίγω, ἀνολίξω ἀνέφξα, ἀνέφχα, ἀνέφγμαι, ἀνέφχθην, W. p. 72, οὐδ. 8. 5. *κατα-βαίνω*⁷ (6), cognates 3.

V. contr. εὐδοκέω.

2. In Greek, by prefixing τὸ, τοῦ, τῷ, τῶ, the neuter article; in Latin, by using the gerunds in *dī*, *dō*, *dum*, or the gerundial in *-dus*.

3. W. § 163.

11. S. Matt. iii.

12. S. Matt. xvii., S. John xii., Acts ix.

LESSON XII.

S. Luke v. 1.

1. *Ἐγενετο δε* and it came to pass *εν τῷ τον οχλον επικεισθαι αυτῷ* when the crowd pressed upon him *του ακουειν* in order to hear *τον λογον του Θεου* the word of God, *και αυτος ην ἐστως* that he was standing *παρα την λιμνην Γεννησαρετ* by the Lake of Genesareth ;

2. *Και ειδε* and he saw *δυο πλοια* two boats *ἐστῶτα* standing *παρα την λιμνην* by the lake ; *οἱ δε ἄλεις* but the fishermen *αποβαντες απ' αυτων* on going out of them *απεπλυναν* washed *τα δικτυα* their nets.

3. *Εμβας δε* so entering *εις ἐν των πλοιων* into one of the boats, *ὃ ην του Σιμωνος*, which was Simon's, *ηρωτησεν αυτον* he asked him *επαναγαγειν* to thrust out *ολιγον* a little *απο της γης* from the land ; *και καθισας εδιδασκεν* and he sat down and taught *τους οχλους* the crowds *εκ του πλοιου* out of the boat.

N. 3. ἄλιεὺς. 4. δίκτυον. 5. γῆ, γῆς, γῇ, γῆν.

V. ω. 1. ἐπί-κειμαι, κείσομαι, ἐκείμην. 2. ἐμ-βαίνω⁷ (6). 3. ἀπο-πλύνω, πλύνω, ἐπλύνω. 4. ἐπ-αν-άγω⁷. 5. καθίζω⁴ (104). 6. διδάσκω, διδάξω, δεδιδάχα, the only reduplicated verb that keeps the reduplication beyond the present and imperfect.

V. μι. 2. ἐστῶς, ἐστῶσα, ἐστὸς; ἐστῶτος, ἐστῶσης, ἐστῶτος, ἴστημι¹². W. § 101, b.

V. contr. 1. ὁράω⁷ (25). 2. ἐρωτάω⁴.

3. It expresses the *purpose* ; generally said to be governed by the preposition *ἐνεκα* understood, *for the sake of hearing* = *to hear*.

4. Joshua xii. 3.

6. ἐμ before β, as being a lip-letter, or labial ; ἐν before a vowel (W. p. 135, § 5).^{*}

7. ἦν τοῦ Σιμωνος, *was Simon's* = *belonged to Simon*.

8. S. John i. and xxi., *Bar-Jonas* = *son of Jonah*.

9. W. § 11.

10. S. Matt. xiii.

LESSON XIII.

S. Luke v. 4.

4. Ὡς δὲ ἐπαυσάτο λαλῶν now when he had ceased speaking, εἶπε πρὸς τὸν Σίμωνα he said to Simon, Ἐπαναγαγε launch out εἰς τὸ βάθος into the deep-water, καὶ χαλάσατε and let down τὰ δίκτυα ὑμῶν your nets εἰς ἀγρὰν for a draught.

5. Καὶ ὁ Σίμων and Simon ἀποκριθεὶς εἶπεν αὐτῷ answered and said to him, Ἐπιστάτα master, κοπίασαντες after having toiled δι' ὅλης τῆς νυκτός through the whole night οὐδὲν ἐλάβομεν we caught nothing; ἐπὶ δὲ τῷ ῥήματι σου but at thy word χαλᾶσω I will let down τὸ δίκτυον the net.

6. Καὶ τοῦτο ποιήσαντες and on having done this συνεκλείσαν they enclosed πολὺ πλῆθος a great multitude ἰχθύων of fishes, τὸ δὲ δίκτυον αὐτῶν and their net διερρηγνύτο began to burst.

7. Καὶ κατένευσαν and they beckoned τοῖς μετοχοῖς to their partners τοῖς ἐν τῷ ἑτέρῳ πλοίῳ who were in the other boat τοῦ ἐλθόντας συλλαβεσθαι αὐτοῖς in order that they might come and help them. Καὶ ἦλθον so they came, καὶ ἐπλησαν and filled ἀμφοτέρω τὰ πλοία both the boats, ὥστε βυθίζεσθαι αὐτὰ so that they began to sink.

N. 4. ἐπιστᾶτης.

A. ὄλος, η, ον.

V. ω. 1. πᾶν. 2. ἐπ-αν-άγω (Lesson X., V. ω. 2). 3. Lesson VIII., V. ω. 4. 4. λαμβάνω¹ (21). 5. συγ-κλείω (see W. p. 135, § 5). 6. κατα-νέω. 7. ἔρχομαι².

V. μι. 2. διαβρῆγνυμι (192). 3. πῖμπλημι (171).

V. contr. 1. λαλέω. 2. χαλάω, χαλᾶσω. 3. κοπιάω, κοπιᾶ́σω.

1. W. § 164.

3. Rabbi, or Rabboni ; it is not used by S. Luke.

6. See below, verse 10.

8. See Lesson XII. 3.

9. Words compounded with *μετά* and *σύν* govern a dative.

10. *ὥστε* = *so that*, expressing a *purpose*, whether accomplished or not, may be followed by the infinitive, as *ὥστε δοῦναι*, *so as to give*; *αὐτὰ*, accusative before *βυθίζεσθαι*.



LESSON XIV.

S. Luke v. 8.

8. *Ἰδὼν δε Σίμων Πέτρος* but Simon Peter seeing it *προσεπεσε* fell down *τοῖς γόνασι τοῦ Ἰησοῦ* at the knees of Jesus, *λεγων* saying, *ἐξέλθε ἀπ' ἐμοῦ* go out (of this boat away) from me, *ὅτι εἰμι* because I am *ἁμαρτωλός* a sinful man, *Κυριε Ὁ Λόγος* Lord.

9. *Θάμβος γάρ* for astonishment *περισχεν αὐτόν* overwhelmed him *καὶ πάντας τοὺς σὺν αὐτῷ* and all those with him *ἐπὶ τῇ ἀγρᾷ* at the draught *τῶν ἰχθύων* of the fishes *ἣ συνέλαβον* which they took.

10. *Ὅμοιως δε* and likewise *καὶ Ἰακώβον καὶ Ἰωάννην* James also and John *υἱοὺς Ζεβεδαίου* Zebedee's sons, *οἱ ἦσαν* who were *κοινωνοὶ τῷ Σίμωνι* Simon's partners. *Καὶ ὁ Ἰησοῦς* and Jesus *εἶπε πρὸς τὸν Σίμωνα* said to Simon, *μὴ φοβου* fear not, *ἀπο τοῦ νῦν* from henceforth *ἀνθρώπους* (it is) men *ἐσθὶ ζῶντων* (that) thou shalt be catching.

11. *Καὶ καταγαγόντες* and after having brought *τὰ πλοία* their boats *ἐπὶ τὴν γῆν* to the land, *ἀφέντες ἅπαντα ἠκολούθησαν αὐτῷ* they forsook all and followed him.

N. 1. τὸ γόνυ, γόνυτος. 2. ἀνὴρ, Gk. Cd. App. 2. 5. τὸ θάμβος.
V. ω. 1. προσ-πίπτω' (28). 3. ἐξ-έρχομαι¹⁴⁸ (53). 4. περι-εχω' (15).
5. συλ-λαμβάνω' (21). 6. κατ-ἄγω'.

V. μ. ἀφ-ίημι^{7*} (41).

V. contr. 1. ὀράω¹ (25). 2. φοβέομαι. 3. ζωγράφω. 4. ἀκολουθέω.

2. The nominative and indicative were represented by a *perpendicular* line, the others by *sloping* or *oblique* lines. πίπτω, *cado*, to fall. *Casus rectus*, the perpendicular case, the nominative.

4. ἐμοῦ, ἐμοί, ἐμέ; πρὸς με is also used.

5. W. § 149.

8. Salōme, S. Mark xvi. 1, Acts xii. 2, Rev. i. 9.

11. The former expresses *continuance*.

LESSON XV.

S. Luke vii. 1.

1. Ἐπει δε but when ἐπληρώσε he ended πάντα τα ῥήματα αὐτοῦ all his words εἰς τὰς ἀκοὰς in the audience τοῦ λαοῦ of the people εἰσηλθεν he entered εἰς Καπερναοὺμ into Capernaum.

2. Δουλος δε and the slave ἑκατονταρχοῦ τινος of a certain centurion ὅς ἦν αὐτῷ ἐντίμος who was much valued by him κακῶς ἐχὼν being sick ἡμέλλε τελευτᾶν was ready to die.

3. Ἀκουσας δε and when he had heard περὶ τοῦ Ἰησοῦ about Jesus, ἀπεστείλε πρὸς αὐτὸν he sent to him πρεσβυτέρους elders τῶν Ἰουδαίων of the Jews, ἐρωτῶν αὐτὸν asking him ὅπως ἐλθὼν διασώσῃ that he would come and heal τοῦ δούλου αὐτοῦ his slave.

4. Οἱ δε but they παραγενομένοι when they had come πρὸς τὸν Ἰησοῦν to Jesus παρεκαλοῦν αὐτὸν besought him σπουδαίως earnestly, λεγοντες saying ὅτι ἀξίος ἐστὶ that he is worthy ὃ παρεξεί τούτῳ to whom he should grant this.

N. 2. ἀκοή. 3. ἑκατόνταρχος.

V. ω. 1. εἰσ-έρχομαι⁷ (53). 2. μέλλω², W. p. 70, οὐδ. 2 (see Lesson VII., V. ω. 5). 3. ἀκούω⁴ (2). 4. ἀπο-στέλλω⁴. 6. δια-σώζω⁴⁷. 7. παρα-γίγνομαι¹⁴ (50). 8. παρ-έχω (15).

V. contr. 1. πληρώω. 3. ἐρωτάω. 4. παρα-καλέω (see Lesson X.).

2. Capernaum, on the north-west shore of the Lake of Gennesaret, 20 miles north-east of Cana (S. Matt. iv. 13, 18—22, viii. 13—17, ix. 1, 2—8, ix. 23; S. Mark i. 21—28, xvii. 24; S. John iv. 46, vi. 17, 24, 59).

3. ἑκατὸν — ἄρχω, one hundred — to command.

5. *Male se habet*, is unwell (W. § 171). So εὖ ἔχει, καλῶς ἔχει, personally or impersonally.

6. W. p. 70, obs. 2.

9. ὥς, ἵνα, ὅπως, ὅφρα, meaning *in order that*, take a subjunctive when the preceding verb is in the present tense; here ὅπως joins διασώσῃ to ἐρεστών.

10. S. John iv. 46.

LESSON XVI.

S. Luke vii. 5.

5. Ἀγαπᾷ γὰρ for he loveth τὸ ἔθνος ἡμῶν our nation καὶ τὴν συναγωγὴν and our synagogue αὐτός he himself ὡκοδομήσεν ἡμῖν built for us.

6. Ὁ δὲ Ἰησοῦς and Jesus ἐπορεύετο set out συν αὐτοῖς with them; ἡδὴ δὲ and now αὐτοῦ οὐ μακρὰν ἀπεχόντος when he was not far ἀπὸ τῆς οἰκίας from the house ὁ ἑκατοντάρχος the centurion ἐπεμψέ προς αὐτὸν sent to him φίλους friends, λέγων αὐτῷ saying to him, Κυριε, Lord, μὴ σκυλλοῦ trouble not thyself; οὐ γὰρ εἰμι ἱκανός for I am not worthy ἵνα εἰσελθῇς that thou shouldest enter ὑπὸ τὴν στέγην μου under my roof.

7. Διὸ wherefore οὐδὲ ἡξιῶσα εμαυτὸν I did not even think myself worthy προς σε ελθεῖν to come to thee; ἀλλὰ εἶπε λόγῳ but say in a word καὶ ἰαθήσεται ὁ παῖς μου and my servant shall be healed.

N. 2. συναγωγῇ. 3. οἰκία. 6. στέγη. 8, 9. παιδὺς.

V. w. 1. πορεύομαι. 3. πέμπω. 5. σκύλλω, σκύλω, ἔσκυλα. 6. εἰσέρχομαι (53).

V. μ. φημί (44), cognates, 13.

V. contr. 2. οἰκοδομέω. 3. ἀξιώω. 4. ἰδομαι, ἰδύσσομαι, ἰάθην²⁰, ἰαθήσομαι²¹.

1. ἀγαπᾷ = ἀγαπάει; φκ = οἰκ augmented.
 4. = διὰ ὃ, on account of which, wherefore.
 5. εἶπε, indic.; εἶπὲ, imperat; εἶπον, indic.; εἶπον, part.
 8. adv. = κατὰ τὴν μακρὰν ὁδὸν, a long way off.
 10. οὐ, negat.; μὴ, vetat. μὴ is used with the present of the imperative and the subjunctive of the aorist; as, μὴ κλέπτε, don't steal at all; μὴ κλέψῃς τοῦτο, don't steal this particular thing.

LESSON XVII.

S. Luke vii. 8.

8. Καὶ γὰρ ἐγὼ ἄνθρωπος εἰμι for I also am a man *τασσομενος* set ὑπο ἐξουσίαν under authority, ἔχων ὑπ' ἐμαυτοῦ having under me *στρατιώτας* soldiers, καὶ λέγω τούτῳ and I say to this man, *πορευθητι* go καὶ *πορεύεται* and he goeth; καὶ ἄλλῳ and to another *ερχου* come, καὶ *έρχεται* and he cometh, καὶ τῷ δούλῳ μου and to my slave, *ποιήσον τοῦτο* do this, καὶ *ποιεῖ* and he doeth it.

9. Ὁ δὲ Ἰησοῦς but Jesus *ἀκούσας ταῦτα* on hearing this *ἐθαύμασεν αὐτὸν* wondered at him, καὶ *στράφεις* and turning τῷ *ἀκολουθοῦντι αὐτῷ ὄχλῳ* to the crowd that was following him *εἶπε* said, λέγω ὑμῖν I say to you, οὐδὲ ἐν τῷ Ἰσραὴλ not even in Israel *εὔρον* did I find *τοσαυτὴν πίστιν* such great faith.

10. Καὶ οἱ πεμφθέντες and they that were sent *ὑποστρέψαντες* on returning *εἰς τὸν οἶκον* to the house *εὔρον* found *τὸν ἀσθενούντα δούλον* the sick slave *ὑγιαίνοντα* sound in health.

N. 3. *στρατιώτης*. 6. *οἶκος*.

V. ω. 1. *τάσσω*. 2. *ἔχω* (15). 3. *πορεύομαι*²⁰. 4. *ἔρχομαι* (53). 5. *ἀκούω* (2). 6. *θαυμάζω*. 7. *στρέφω*, *στρέψω*, *ἔστρεφα*, *ἔστραμμαι*¹⁹, *ἔστράφην*²², *στράφηθι*, *στραφῶ*, *στραφείην*, *στραφῆναι*, *στραφείς*. 8. *εὐρίσκω*⁷ (16). 9. *ὑπο-στρέφω*. 10. *πεμπῶ*²⁰.

V. contr. 1. *ποιεῶ*⁴⁸. 2. *ἀκολουθέω*. 3. *φημι*⁷ (44). 4. *ἀσθενέω*.

1. The reflexive; because they necessarily express the object (not the doer) of the action of the verb. αὐτὸς, Gk. Cd. App. 5β.

2. Gk. Cd. App. 5α.

7. S. Matt. viii. 5.

4. *Ne in Israel quidem.*

8. S. John iv. 52, 53.

6. See last part of verse 7.

LESSON XVIII.

S. Luke vii. 11.

11. Καὶ ἐγενετο and it came to pass ἐν τῇ ἑξῆς on the day after ἐπορευετο he was going εἰς πόλιν to a town καλουμένην Ναϊν called Naïn, καὶ συνεπορευοντο αὐτῷ and there went with him οἱ μαθηταὶ αὐτοῦ his disciples ἱκανοὶ in large numbers καὶ ὄχλος πολὺς and a great multitude.

12. Ὡς δὲ ἡγγισε and when he had come near τῇ πύλῃ τῆς πόλεως to the gate of the town, καὶ ἰδὼν behold, ἐξεκομίζετο τεθνηκὼς a dead man was being carried out, υἱὸς μονογενὴς the only son τῇ μητρὶ αὐτοῦ of his mother καὶ αὐτὴ χηρὰ and she too a widow, καὶ ὄχλος ἱκανὸς and much people τῆς πόλεως of the town ἦν συν αὐτῇ was with her.

13. Καὶ ἰδὼν αὐτὴν ὁ Κύριος and when the Lord saw her ἐσπλαγχνισθὴ ἐπ' αὐτῇ he took pity on her, καὶ εἶπεν αὐτῇ and said to her, μὴ κλαίει weep not.

14. Καὶ προσελθὼν ἥψατο and he came near and touched τῆς σοροῦ the bier, οἱ δὲ βασταζόντες and they that were carrying it ἐστήσαν stood still, καὶ εἶπε and he said, νεανίσκε young man, σοὶ λέγω to thee I speak, ἐγερθητι arise.

N. 1. πόλις. 2. μαθητῆς. 3. πύλη. 4. Gk. Cd. App. 2.

V. ω. 1. γίγνομαι¹⁴ (50). 2. συμ-πορεύομαι. 3. ἐγγίζω, ἐγγίσω or ἐγγιῶ, ἡγγίκα, ἡγγίσα⁴. 4. ἐκ-κομίζω. 5. θνησκω (17). 6. σπλαγχνίζω²⁰. 8. προσ-έρχομαι⁷ (53). 9. ἀπτομαι, ἀψομαι, ἥψαμην¹¹, ἀψαι, ἀψωμαι, κ. τ. λ. 11. ἐγείρω, ἐγερῶ, ἐγήγερκα, ἐγήγερμαι, ἡγέρθην²⁰, ἐγέρθητι.

V contr. 1. καλέω. 2. ὀράω⁷ (25), cognates 12, φημί⁷ (44).

1. With *ἡμέρα* understood.
2. At the foot of Little Hermon, 3 miles from Tabor, in view from the hills of Nazareth, 22 miles from Capernaum.
5. W. § 132, *f*.
6. Gk. Cd., note after cognates 30.
7. *νεάνις*, *ov*.
9. S. Matt. ix., S. John xi.

LESSON XIX.

S. Luke vii. 15.

15. *Και ανεκαθίσεν ὁ νεκρός* and he that was dead sat up *και ηρξάτο λαλεῖν* and began to speak, *και ἔδωκεν αὐτον* and he gave him *τῇ μητρὶ αὐτου* to his mother.

16. *Ἐλαβε δε φόβος παντας* but fear seized on all *και ἐδοξάζον τον Θεον* and they began to glorify God *λεγοντες* saying, *ὅτι προφήτης μέγας* that a great prophet *ἐγηγερται ἐν ἡμῖν* has risen up among us *και ὅτι ἐπεσκεψάτο ὁ Θεός* and that God has visited *τον λαον αὐτου* his people.

17. *Και ἐξηλθεν ὁ λόγος οὗτος* and this word went forth *ἐν ὅλῃ τῇ Ἰουδαίᾳ* in all Judæa *περι αὐτου* concerning him, *και ἐν πασῇ τῇ περιχωρῷ* and in all the country round about.

18. *Και οἱ μαθηταὶ αὐτου* and his (John's) disciples *ἀπηγγείλαν* reported *Ἰωαννῇ* to John *περι παντων τουτων* concerning all these things.

N. 2. *μήτηρ*, Gk. Cd. App. 2.
 V. ω. *ἀνα-καθίζω* (104). 2. *ἄρχομαι*, *ἄρξομαι*, *ἡρξάμην*¹¹. 3. *λαμβάνω*⁷ (21). 6. See Lesson XVIII. V. ω. 11. 7. *ἐπι-σκέπτομαι*. 8. *ἐρχομαι*⁷ (53) 9. *ἀπ-αγγέλλω*⁴.
 V. μι. *διδωμι*⁴ (38).

2. W. § 59, p. 78, *ὁδ*. 3.

6. *ὅτι*.

18. See Lesson X. 8.

LESSON XX.

S. Luke viii. 4.

4. Συνιοντος δε οχλου πολλου and when much people were collecting together και των κατα πολιν and when people from different towns επιπορευομενων προς αυτον were coming to him, ειπε δια παραβολης he spake by a parable.

5. Εξηλθεν ο σπειρων the sower went out του σπειραι to sow τον σπορον αυτου his seed; και εν τω σπειρειν αυτον and in his sowing ο μεν επεσε some (seed) fell παρα την οδον by the way side, και κατεπατηθη and it was trodden down, και τα πετεινα του ουρανου and the birds of the air κατεφαγεν αυτο devoured it.

6. Και ετερον επεσεν and other (seed) fell επι την πετραν upon the rock, και φυεν and when grown up εξηρανθη it withered away δια το μη εχειν from not having ικμαδα moisture.

7. Και ετερον επεσεν and other (seed) fell εν μεσφ των ακανθων in the midst of the thorns και αι ακανθαι and the thorns συμφυεσαι growing up with it απεπνιξαν αυτο choked it.

- N. 1. ο οχλος. 2. παραβολη. 3. ο σπορος. 7. ικμας. 2. ακανθα.
 V. ω. 2. εξ-έρχομαι⁷ (53). 3. σπείρω, W. p. 66. 4. πίπτω⁷ (28). 5. κατ-εσθίω⁷ (14). 6. φύω, W. p. 101, 2 aor. έφυν, as if from φύμι, part. φύς, φύσα, φύν; in post-classical Greek, έφύην, φυήναι, φyuels, as here.
 7. ξηραίνω. 8. απο-πνίγω.
 V. μι. 1. σύν-ειμι, W. p. 99. 2. φημι⁷ (4).
 V. contr. κατα-πατέω.

·1. In always requiring a participle; υπάτου υντος or υπατείοντος Μάρκου Τουλλίου Κικέρωνος.

3. Governed by *ἐνεκα* understood: as the infinitive never expresses a purpose in Latin prose, use *ut* with the subjunctive.

4. *Inter serendum*, or *dum serebat*.

5. *Quia non habebat*, or *quippe quod non haberet*, or *quippe quod careret*.

6. W. p. 135, § 5.

7. Not to *σπόρος*, which is masculine, but to some equivalent neuter word, like *σπέρμα*, implied in *σπείραι* and *σπόρος*.

8. W. p. 204, § 191. In compositis porro, &c.

9. S. Matt. xiii., S. Mark iv.

LESSON XXI.

S. Luke viii. 8.

8. *Και ἕτερον ἐπέσεν* and other (seed) fell *ἐπὶ τὴν γῆν τὴν ἀγαθὴν* upon the good ground *καὶ φύεν* and when it sprang up *ἐποίησε καρπὸν* it bare fruit *ἑκατοντα-πλάσιον* an hundred-fold. *ταῦτα λεγὼν ἐφώνει* and when he said these things he cried, 'Ο *ἐχὼν ὠτὰ ἀκουεῖν* he that hath ears to hear *ἀκουετω* let him hear.

9. *Οἱ δὲ μαθηταὶ αὐτοῦ* and his disciples *ἐπηρωτῶν αὐτὸν* asked him *λεγοντες* saying, *τίς εἴη* what might be *ἡ παραβολὴ αὐτῆς* this parable?

10. 'Ο *δὲ εἶπε* but he said, *ὑμῖν δεδοται* to you it has been given *γινῶναι* to know *τὰ μυστήρια* the mysteries *τῆς βασιλείας τοῦ Θεοῦ* of God's kingdom, *τοῖς δὲ λοιποῖς* but to the rest *ἐν παραβολαῖς* in parables, *ἵνα βλέποντες* that though seeing *μὴ βλέπωσι* they may not see *καὶ ἀκουοντες* and though hearing *μὴ συνιῶσι* they may not understand.

11. *Ἔστι δὲ αὕτη ἡ παραβολὴ* now the parable is this; *ὁ σπορος* the seed *ἐστίν* is (=represents) *ὁ λόγος τοῦ Θεοῦ* the word of God.

N. 1. γῆ, γῆς, γῆ, γῆν. 2. ὁ καρπός. 3. τὸ οὗς, ὄτος, ὅτι; ὅτε, ὅτοι; ὅτα, ὅτων, ὥσλ. The uncontracted forms occur in Homer, οὗς = οὐας, οὐάτος, οὐατι, κ. τ. λ.

V. ω. 1. πίπτω⁷ (28). 2. φυνέν (see Lesson XX., V. ω. 6). 6. γιγνώσκω⁷ (9), cognates 4.

V. μι. δίδωμι¹⁷ (38). 4. συνίημι (41), like τίθημι (37), W. p. 87.

V. contr. 1. ποιέω. 2. φωνέω. 3. ἐπ-ερωτάω.

3. No; if an article and noun precede the adjective, the adjective also must have an article; thus the *New Testament* may be represented by ἡ καινὴ διαθήκη or ἡ διαθήκη ἡ καινὴ, but not by ἡ διαθήκη καινὴ.

4. No; for the infinitive never expresses a *purpose*; *qui aures habet quibus audiat, audito*.

6. τίς, *quis*, who? interrogative; τις, *quidam*, a certain one, enclitic, i. e. is closely attached to and leans on (ἐγκλίνεται) its substantive; τίς ἄνθρωπος; *what man?* ἄνθρωπός τις, *a certain man*.

7. S. Matt. xiii. 43, S. Mark vii. 16, S. Luke xiv. 35.

LESSON XXII.

S. Luke viii. 12.

12. Οἱ δε παρα την ὁδον those by the way side εἰσιν οἱ ακουοντες are they that hear; εἰτα ερχεται ὁ διαβολος then comes the devil και αιρει and takes away τον λογον the word απο της καρδιας αυτων from their heart, ἵνα μη σωθωσι lest they should be saved πιστευσαντες from having believed.

13. Οἱ δε επι της πετρας and they on the rock (are they) οἱ ὅταν ακουσωσι who when they have heard μετα χαρας with joy δεχονται receive τον λογον the word, και οὔτοι and these ῥιζαν ουκ εχουσι have no root, οἱ προς καιρον who for a time πιστευουσι believe και εν καιρῳ πειρασμου and in time of temptation αφιστανται become apostates.

14. Το δε εις τας ακανθας πεσον and that which fell into the thorns οὔτοι εἰσιν are they οἱ ακουσαντες who when they have heard πορευομένοι συμπνιγονται

go forth and are choked *και ὑπο μεριμνων* both by the anxieties *και πλουτου* and riches *και ἡδονων του βιου* and pleasures of life *και ου τελεσ-φορουσι* and bring no fruit to perfection.

15. Το δε εν τη καλη γη but that on the good ground οὔτοι εισιν are they οἵτινες who εν καρδια καλη και αγαθη in an honest and good heart ακουσαντες after having heard κατεχουσι τον λογον keep the word και καρπο-φορουσιν and bring forth fruit εν ὑπομονη in patience.

N. 8. ἔκανθα. 9. μέριμνα. 11. ἡδονή. 12. ὁ βίος.

P. 1. ὅστις, Gk. Cd. App. 5, δ.

V. ω. 1. ἀκούω (2). 2. ἔρχομαι (53). 3. αἶρω, ἀρῶ, ἦρκα, ἦρμαι, ἦρθην, ἀρθεις, 1 aor. ἦρα, cognates 9. 5. σώζω¹⁰. 6. δέχομαι, δέχομαι, δέδεγμαi, ἐδεξάμην and ἐδέχθην. 7. κατ-έχω (15). 8. πίπτω¹¹ (28).

V. μι. ἀφ-ίστανται (36), Gk. Cd. App. 8.

V. contr. 1. τελεσφορέω. 2. καρποφορέω.

3. διάβολος, the slanderer, the father of lies, from διαβάλλω, to slander.

4. αἶρω, to lift, take away (see above); αἶρέω (1), to take, capture.

6. All compounds of ἀν take the subjunctive; ὅτε with the indicative, when; with the optative, whenever. (See W. § 177, b.)

7. 1. πειράζω, to tempt. 2. μερίζω, to divide, distract the mind. 3. ἡδύς, sweet. 4, 5. τέλος, end, completion; καρπός, fruit; and φέρω, to bear.

8, 9, 10. See S. Matt. xiii.

LESSON XXIII.

S. Luke ix. 10.

10. Και ὑποστρεψαντες and on their return οἱ αποστολοι the apostles διηγησαντο αὐτῷ told him ὅσα εποιησαν all that they had done. Και παραλαβων αυτους ὑπεχωρησε and he took them and withdrew κατ' ιδιαν privately eis τόπον ερημον to a desert place

πολεως belonging to a town καλουμένης Βηθσαιδα called Bethsaida (Julias).

11. Οἱ δε οχλοι and the crowds γνοντες on finding it out ηκολουθησαν αυτω followed him; και δεξαμενος αυτους ελᾶλει αυτοις and he received them and spake to them περι της βασιλειας concerning the kingdom του Θεου of God και ιᾶτο and he healed τους χρειαν εχοντας those that had need θεραπειας of healing.

12. Ἡ δε ἡμερα and the day ηρξᾶτο κλινειν began to wear away, προσελθοντες δε οἱ δωδεκα ειπον αυτω and the twelve came and said to him, απολῦσον dismiss τον οχλον the crowd ινα απελθοντες that they may go away εις τας κυκλῳ κωμας into the neighbouring villages και τους αγρους and the farms καταλυσωσιν and lodge και εὑρωσιν and find επισιτισμον victuals, ὅτι ὧδε for here εν ερημῳ τοπω εσμεν we are in a desert place.

N. 9. κόμη.

V. ω. 1. ὑπο-στρέφω (Lesson XVII. 7). 2. παρα-λαμβάνω⁷ (21). 3. γιγνώσκω⁷ (9), cognates 4. 4. δέχομαι (Lesson XXII. 6). 5. ἔχω (15). 6. ἔρχομαι (Lesson XIX. 2). 8. προσ-έρχομαι⁷ (53). 9. ἀπο-λύω⁴⁸ (Lesson IX. 7). 10. εὐρίσκω⁷ (16), cognates 11.

V. μι. φημι⁷ (44).

V. contr. δι-ηγέομαι, -ηγῆσομαι, -ηγῆσάμην. 2. ποιέω. 3. ὑπο-χωρέω. 4. καλέω. 5. ἀκολουθέω. 6. λαλέω. 7. ἰάομαι (Lesson XVI. 4).

1. κατὰ τὴν ἰδίαν ὁδὸν, *solitary-wise*.

3. "It was *not* the city of Andrew and Peter (John i. 44) on the western coast of the Lake of Genesareth, but *Bethsaida Julias*, called so by Philip the Tetrarch, after Julia, the daughter of Augustus, and situated on the *northern* shore of the lake. Compare S. Matt. xiv. 34, S. Mark vi. 53, where there is mention of the disciples *crossing back* after the miracle to the western Bethsaida." (Dr. Chris. Wordsworth.)

⁴ S. Luke ix. 1.

5. S. Matt. x. 2, S. Mark iii. 16, S. Luke vi. 14.

6. κατα-λύω, *to end, to unyoke a horse at the end of a journey, to put up at an inn* (Lesson IX. 7); κατάλυμα, *an inn, lodging*; κατάλυσις, *resting-place*; καταλύτης, *a destroyer*; καταλύτης, *a lodger*.

LESSON XXIV.

S. Luke ix. 13.

13. Εἶπε δὲ πρὸς αὐτοὺς but he said to them, *δοτε* αὐτοῖς ὑμεῖς φαγεῖν give ye them to eat. οἱ δὲ εἶπον and they said, *οὐκ εἰσιν ἡμῖν* we have not *πλεῖον ἢ πεντε αρτοι* more than five loaves *καὶ ἰχθυες δυο* and two fishes, *εἰ μῆτι πορευθεντες ἡμεῖς ἀγορασωμεν* unless we ourselves should go and buy *βρωματα* food *εἰς παντα τον λαον τουτον* for all this people.

14. Ἦσαν γὰρ for they were ὥσει *ἀνδρες πεντακισχιλιοι* about five thousand men. εἶπε δὲ and he said *πρὸς τοὺς μαθητας αὐτου* to his disciples, *κατακλίνετε αὐτοὺς* make them sit down *κλισίας* in companies *ἀνα πεντηκοντα* by fifties.

15. Καὶ ἐποίησαν οὕτω and they did thus, *καὶ ἀνακλιναν ἅπαντας* and they made them all sit down.

16. Λαβὼν δὲ and when he had taken *τοὺς πεντε αρτους* the five loaves *καὶ τοὺς δυο ἰχθυας* and the two fishes *ἀναβλεψας εἰς τον ουρανον* he looked to heaven and *εὐλογησεν αὐτοὺς* blessed them *καὶ κατέκλασεν* and brake *καὶ ἐδίδου τοῖς μαθηταῖς* and kept giving to his disciples *παρatiθεναι τῷ οχλῷ* to set before the crowd.

17. Καὶ ἐφαγον so they ate *καὶ ἐχορτασθησαν* and were filled *παντες* every one of them: *καὶ ἠρθη* and there was taken up *το περισσευσαν αὐτοῖς κλασματων* of fragments that remained to them, *κοφῖνοι δωδεκα* twelve baskets.

N. 3. ἀνῆρ (Gk. Cd. App. 2). 4. μαθητῆς. 5. κλισία.

V. ω. ἐσθίω⁷ (14). 3. ἀγοράζω. 4. κατα-κλίνω¹⁸ 5. λαμβάνω⁷ (21). 6. ἀνα-βλέπω. 7. χορταζώ²⁰. 8. αἶρω (Lesson XXII. 3). 9. περισσεύω¹⁷.

V. *μὲ φημι* (44). 2. *δίδωμι* (38), cognates 29. 5. *ἐδίδον* (W. § 71, p. 87, bottom). 6. *παρα-τίθημι* (37), cognates 23.

V. contr. 1. *ποιέω*. 2. *εὐλογέω*. 3. *κατα-κλάω*, -κλάσω, -έκλασα.

7. (S. Matt. xx. 9) *ἐλάβον ἀνὰ θηνάριον*, they received every man a denarius. (S. John ii. 6) *χωρούσαι ἀνὰ μετρητὰς δύο ἢ τρεῖς*, containing two or three firkins apiece. (S. Mark vi. 40) *καὶ ἀνέπεσον πρασιαὶ πρασιαί, ἀνὰ ἑκάτὸν καὶ ἀνὰ πεντήκοντα*, and they lay down in companies by hundreds and by fifties.

2. *Est pro habeo regit dativum.*

3. *a.* the genitive; *b.* ablative; *c. d.* the same case as went before.

As *a.* *ὁ ἥλιος μέζων ἐστὶ τῆς γῆς*,

b. *sol major est tellure.*

c. *ὁ ἥλιος μέζων ἐστὶν ἢ ἡ γῆ*,

d. *sol major est quam tellus.*

e. *λόγος ἐστὶ τὸν ἥλιον μέζονα εἶναι ἢ τὴν γῆν*,

f. *constat solem majorem esse quam tellurem.*

5. Deponent (*de-ponens*, laying aside part of its natural signification), in Latin, is a verb with active meaning and passive endings; in Greek, a verb in -ομαι without any active. Many Greek deponents borrow the perfect, pluperfect, and first aorist from the passive, as *δέδεγμαι*, *ἐδεδέγμην*, *ἐδέχθην*.

LESSON XXV.

S. Luke x. 25.

25. *Καὶ ἰδὺν* and behold *νομικὸς τις* a certain lawyer *ἀνέστη* stood up *ἐκπειραζὼν αὐτὸν* tempting him *καὶ λεγὼν* and saying, *Διδασκάλε* Master, *τί ποιήσας* by having done what *ζωὴν αἰωνίον κληρονομήσω*; shall I inherit eternal life?

26. *Ὁ δὲ εἶπε πρὸς αὐτὸν* but he said to him, *ἐν τῷ νόμῳ* in the law *τί γεγραπται*; what is written? *πὺς ἀναγινώσκεις*; how readest thou?

27. *Ὁ δὲ ἀποκρίθεις εἶπε* but he answered and said, *ἀγαπήσεις Κυρίον* thou shalt love the Lord *τοῦ Θεοῦ σου* thy God *ἐξ ὅλης τῆς καρδίας σου* with (out of) all thy heart, *καὶ ἐξ ὅλης τῆς ψυχῆς σου* and with all thy soul, *καὶ ἐξ ὅλης τῆς ἰσχύος σου*, and with all thy strength, *καὶ ἐξ ὅλης τῆς διανοίας σου* and with all

thy mind, *και τον πλησιον σου* and thy neighbour
ὡς σεαυτον as thyself.

28. *Εἶπε δε αὐτῷ* and he said to him, *ορθως απε-
 κριθης* thou didst answer right, *τουτο ποιει* this do *και
 ζηση* and thou shalt live.

N. 3. ὁ νόμος. 6. ἰσχύς.

A. ὁ καὶ ἡ αἰώνιος καὶ τὸ αἰώνιον.

V. ω. 1. ἐκ-πειράζω. 3. γράφω¹⁷. 4. ἀνα-γιγνώσκω (9). 5. ἀπο-
 κρίνομαι, ἀπο-κρίνούμαι, ἀπ-εκρίνῃμην = ἀπ-εκρίθην (see Lesson XXIV. 5).

V. μι. ἀν-ίστημι (36), Gk. Cd. App. 8.

V. contr. 2. κληρονομέω. 3. ἀγαπάω. 4. ζάω, ζήσομαι, ἔζησα, ζῆν. It
 contracts with *η* (not like *τιμάω*, with *α*), ζῶ, ζῆς, ζῆ, ζῆτον, ζῆτον, ζῶμεν,
 ζῆτε, ζῶσι.

1. Men learned in expounding the law of Moses.

2. *πλησίον* is an adverb; with *ὁ* prefixed, it becomes an adjective, *ὁ, τοῦ, τῷ, τὸν πλησίον*.

3. Gk. Cd. after cognates.

5. ἀναγιγνώσκω, *recito*.

7. *ποιεῖ* = *ποιέει*, *πολεῖ* = *πολεε*.

8. W. p. 56, *obs.* 2.

LESSON XXVI.

S. Luke x. 29.

29. Ὁ δε but he *Θελων δικαιοουν εαυτον* wishing to
 justify himself *ειπε προς τον Ιησουν* said to Jesus,
και τις εστι μου πλησιον; and who is my neighbour?

30. Ὑπολαβων δε ὁ Ιησους *ειπεν* and Jesus an-
 swered and said, *Ανθρωπος τις* a certain man *κατε-
 βαινεν* was going down *απο Ἱερουσαλημ* from Jeru-
 salem *εις Ἱεριχω* to Jericho, *και λησταις περιεπεσεν*
 and he fell among thieves, *οἱ και εκδυσαντες αὐτον* who
 after both stripping him *και πληγας επιθεντες* and
 inflicting blows *απηλθον* departed *αφεντες* leaving
 him *ἡμιθανη (τυγχανοντα)* half-dead.

31. *Κατα συγκυριαν δε* and by chance *ἰσρην τις* a

certain priest *κατεβαινεν* was going down *εν τη ὁδῷ* *εκεινη* on that road, *και ιδων αυτον* and when he saw him *αντι-παρ-ηλθεν* he passed by on the other side.

32. *Ὅμοιος* *δε και Λευϊτης* and likewise also a Levite, *γενομενος κατα τον τοπον* when he was at the place *ελθων και ιδων* came and looked at him and *αντι-παρ-ηλθεν* passed by on the other side.

33. *Σαμαρειτης δε τις* but a certain Samaritan *ὁδεων* on a journey *ηλθε κατ' αυτον* came opposite him, *και ιδων αυτον*, and on seeing him, *εσπλαγχνισθη* he had compassion on him.

N. 3. ληστής. 4. πληγή.

A. ἡμιθέης, ἐς.

V. ω. 2. ὑπο-λαμβάνω⁷ (21). 3. κατα-βαίνω (6). 4. περι-πίπτω⁷ (28). The *ι* in *περι* and the *ο* in *πρό* are not elided before a vowel in composition. 5. ἐκ-δύω (W. § 94, α). 6. ἀπ-έρχομαι (53). 7. τυγχάνω (32). 8. γίγνομαι¹⁴ (50). 9. σπλαγχνίζω.

V. μι. 3. ἐπι-θέντες⁷ (37), cognates 25. 4. ἀφ-ίημι (41), cognates like τίθημι.

V. contr. 1. δικάζειν=δικαίουν. 2. ὁράω⁷ (25), cognates 12.

4. Ἱερουσᾶλὴμ indeclinable, Ἱεροσόλυμα, *ων, οis*.

6. The journey down was not finished, was going on; the falling among thieves was a single act.

7. 1. δίκαιος, *just*. 2. πλήσσω, *to strike*. 3. ἡμι (= Latin *semi*) and *θνήσκω*, *to die*. 4. σύν, *together*, and *κυρέω*, *to chance*. 5. ὁδός, *a way*. 6. σπλάγχνα, *bowels of compassion*.

8. See Lesson IV. quest. 3.

9. S. Matt. x. 5; S. Luke ix. 52, xvii. 16; S. John iv. 9, 39.

10. See 2 Kings xvii. 24—33. Because of their heathen origin; their occupying the place of the ten tribes led captive; their setting up a rival temple on Mount Gerizim; and acknowledging only the five books of Moses.

LESSON XXVII.

S. Luke x. 34.

34. *Και προσελθων κατεδησε* and he went to him and bound up *τα τραυματα αυτου* his wounds, *επι-*

χεων ελαιον pouring on them oil και οινον and wine, επιβιβάσας δε αυτον and mounting him επι το ιδιον κτηνος upon his own beast, ηγαγεν αυτον he brought him εις πανδοχειον to an inn και επεμεληθη αυτου and took care of him.

35. Και επι την αυριον and on the morrow εξελθων when he quitted the house, εκβαλων δυο δηναρια he took out two denarii and εδωκε gave them τω πανδοχει to the inn-keeper, και ειπεν αυτω and said to him, Επιμεληθητι αυτου take care of him, και οτι αν προσ-δαπανησης and whatsoever thou spendest more, εγω εν τω επανερχεσθαι με I on my return αποδωσω σοι will repay thee.

36. Τίς ουν who then τουτων των τριων of these three δοκει σοι seems to thee γεγονει πλησιον to have made himself (become) neighbour του εμπε-συντος of the man that fell εις τους ληστας; among the thieves?

37. Ο δε ειπεν and he said, ο ποιησας το ελεος μετ' αυτου he that showed mercy on him. ειπεν ουν αυτω ο Ιησους Jesus therefore said to him, Πορευου go, και συ ποιει ομοιως and do thou likewise.

N. 5. παδοχεύς. 6. ληστής.

P. 5τι. (Gk. Cd. App. 5, δ.)

V. ω. προσ-έρχομαι⁷ (53). 2. ἐπι-βιβάζω. 3. ἄγω, ἄξω, ἤγαγον⁷, ἄγαγε, κ.τ.λ. 4. ἐκ-βαλλω (?). 5. γίγνομαι (50). 6. ἐμ-πίπτω⁷ (28).

V. μι. δίδωμι⁴ (38).

V. contr. 1. κατα-δέω, κατα-δέσω, κατ-έδησα, κατ-δέδεκα, κατα-δέδεμαι, κατ-εδέην. 2. ἐπι-χέω (141). 3. ἐπι-μελέομαι²⁰. 4. προσ-δαπανάω. 5. δοκέω (12).

1. αὐριον is an adverb; with the article before it, it becomes a substantive, like ὁ πλησίον (Lesson XXV. 2).

2. 1. κτάομαι, to acquire; κέκτημαι, I possess (perfectum cum vi præsentis). 2. πᾶς-δέχομαι, to receive.

3. On my returning, when I come again; cum rediero, or simply regressus.

4. About 8½d. of our money, the usual rate of wages for a day (see

S. Matt. xx. 2); nearly equivalent to the Greek *drachma*; not quite so much as a French *franc*.

S. Matt. xviii. 28, xx. 2, xxii. 19; S. Mark vi. 37, xiv. 5; S. Luke vii. 41; S. John vi. 7, xii. 5; Rev. vi. 6.

5. *a.* σουδάριον, *sudarium*, a napkin (S. Luke xix. 20).

b. λέντιον, *linteum*, a linen cloth (S. John xiii. 4, 5).

c. σπεκουλάτωρ, *speculator*, one of the body-guard (S. Mark vi. 27).

d. κῆνσος, *census*, a tax (S. Matt. xxii. 17).

e. κοδράντης, *quadrans*, fourth part of an as (S. Matt. v. 26).

f. ἀσσάριον, diminutive of the Latin *as* (S. Matt. x. 29).

g. λεγεών, *legio*, a legion (S. Matt. xxvi. 24).

h. κουστωδία, *custodia*, a guard (S. Matt. xxvii. 65).

i. μίλιον, *mille passuum*, a mile (S. Matt. v. 41).

j. κεντυρίων, *centurio*, a centurion (S. Mark xv. 39).

k. κολωνία, *colonia*, a colony (Acts xvi. 12).

l. σιμι- or σιμι-κίνθιον, *semicinctium*, an apron (Acts xix. 12).

And some others; many of these are technical and official terms, or names of coins in common use.

LESSON XXVIII.

S. Luke xv. 11.

11. Εἶπε δε, and he said, Ἀνθρώπος τις a certain man εἶχε δυο υἱούς had two sons.

12. Καὶ ὁ νεώτερος αὐτῶν and the younger of them εἶπε τῷ πατρὶ said to his father, Πατερ, father, δος μοι give me τὸ ἐπιβαλλὸν μέρος the portion that comes to me by lot τῆς οὐσίας of the property. καὶ διέδωκεν αὐτοῖς τὸν βίον and he divided to them his living.

13. Καὶ μετ' οὐ πολλὰς ἡμέρας and not many days after ὁ νεώτερος υἱὸς the younger son συναγαγὼν ἀπαντα gathered all together, and ἀπεδημήσεν took his journey εἰς χώραν μακρὰν to a far country, καὶ ἐκεῖ and there διεσκορπίσεν he squandered τὴν οὐσίαν αὐτοῦ his property ζῶν ἀσωτῶς by living prodigally.

14. Δαπανήσαντος δὲ αὐτοῦ πάντα but when he had spent all, ἐγένετο λιμὸς ἰσχυρὸς there arose a

severe famine *κατα την χωραν εκεινην* throughout that land *και αυτος* and he (as well as others) *ηρξατο υστερεισθαι* began to be in want.

N. 1. Gk. Cd. App. 2.

V. ω. 1. *συν-αγω*⁷ (Lesson XXVII. 3). 2. *δια-σκορπίζω*. 3. *γίγνομαι*¹⁴ (50). 4. *έρχομαι*.

V. μι. *φημι*⁷ (44). 2. *δίδωμι*⁷ (38), cognates 29.

V. contr. 1. *δι-αιρέω*⁷ (1), cognates 1. 2. *ἀπο-δημέω*. 4. *δαπανάω*. 5. *υστερέω*.

4. a. *ἀ*, not and *σώζω*, to keep safe. b. *ἀπὸ*, away from and *δῆμος*, people. c. *ἰσχύς*, strength. d. *υστερον*, behind = to fall behind, fall short of. e. *ἀρχή*, beginning.

7. See Lesson IV. 3.

LESSON XXIX.

S. Luke xv. 15.

15. *Και πορευθεῖς ἐκολληθῇ* and he went and joined himself *ἐνι των πολιτων* to one of the citizens *της χωρας εκεινης* of that country, *και επεμψεν αυτου* and he sent him *εις τους αγρους αυτου* into his fields *βοσκειν χοιρους* to feed swine.

16. *Και επεθυμει* and he longed *γεμῖσαι* to fill *την κοιλιαν αυτου* his belly *απο των κερατιων* from the husks *ὧν ησθιον οἱ χοιροι* which the swine were eating, *και ουδεις εδιδου αυτω* and no one offered to give him (anything).

17. *Εἰς ἑαυτον δε ελθων ειπε* but on coming to himself he said, *Ποσοι μισθιοι* how many hired servants *του πατρος μου* of my father's *περισσεουσιν αρτων* have bread enough and to spare, *εγω δε ὡδε* and I here *λιμω απολλῦμαι* am perishing with hunger.

18. *Αναστας πορευσομαι* I will arise and go *προς*

τον πατερα μου to my father, και ερω αυτω and will say to him, Πατερ Father ήμαρτον εις τον ουρανον I sinned against heaven και ενωπιον σου and in thy sight,

19. Και ουκετι and no longer ειμι αξιος am I worthy κληθηναι to be called υιος σου a son of thine, ποιησον με make me ως ένα των μισθιων σου as one of thy hired servants.

N. 1. πολίτης. 6. τὸ κεράτιον. 7. Gk. Cd. App. 2. 8. ὁ ἄρτος.

A. εἶς, μία, ἓν.

V. ω. 2. πέμπω. 3. βόσκω, βοσκήσω. 4. γεμίζω⁴. 5. ἐσθίω (14).

6. ἔρχομαι⁷ (53), cognates 8. 8. ἁμαρτάνω⁷ (3).

V. μι. 3. ἀπ-άλλωμαι (47). 4. ἀν-ίστημι⁷ (36), cognates 21.

V. contr. 1. κολλᾶω²⁰. 2. ἐπι-θυμέω. 3. καλέω, καλέσω, κέκληκα, κέκλημαι, ἐκλήθην. 4. ποιέω^{4β}.

2. = δ (W. § 149).

3. W. § 132, g.

4. a. ἐν—ὧψ, the face. b. οὐκ—ἔτι.

LESSON XXX.

S. Luke xv. 20.

20. Και αναστας ηλθε and he arose and came προς τον πατερα εαυτου to his own father. ετι δε αυτου μακραν απεχοντος and while he was still a long way off, ειδεν αυτον ο πατηρ αυτου his father saw him, και εσπλαγχνισθη and had compassion και δραμων επε-πεσεν and ran and fell επι τον τραχηλον αυτου on his neck και κατεφιλησεν αυτον and kissed him.

21. Ειπε δε αυτω ο υιος, and the son said to him, Πατερ, κ.τ.λ. (See vv. 18, 19.)

22. Ειπε δε ο πατηρ, and his father said προς τους δουλους αυτου to his slaves, Εξενεγκατε bring forth την στολην την πρωτην the best (first) robe και ενδυ-

σατε αὐτον and put it on him, και δοτε and place (give) δακτυλιον a ring εις την χειρα αὐτου upon his hand και ὑποδηματα and sandals εις τους ποδας on his feet.

23. Και ενεγκαντες θυσατε, and bring here and slay τον μοσχον τον σιτευτον the fatted calf, και φαγοντες and when we have eaten it, ευφρανθωμεν let us be merry;

24. Ὅτι οὗτος ὁ υἱός μου for this my son νεκρος ην was dead, και ανεζησε and has come to life again, και απολωλως ην and had been lost και εὑρεθη and was found. και ηρξαντο and they began ευφραίνεσθαι to be merry.

N. 9. Gk. Cd. App. 2. 11. ποὺς, ποδὺς, ποσὶ.
V. ω. 1. ἔρχομαι⁷ (53). 2. σπλαγχνίζω²⁰. 3. τρέχω⁷ (31). 4. πίπτω⁷ (28). 5. ἀμαρτάνω⁷ (3). 6. ἐκ-φέρω⁴ (33). 7. ἐν-δύ'νω or δύω, δῦσω, δέδυκα, ἔδυν. 8. δύω^{4B}. 9. ἐσθίω⁷ (14). 10. εὐφραίνω²⁰. 11. εὐρίσκω²⁰ (16). 12. ἔρχομαι.

V. ιι. 1. Lesson XXIX. 4. 2. Lesson XXVIII. 2. 3. Lesson XXIX. 3. ' V. contr. ὀρίω⁷ (25). 2. κατα-φιλέω. 3. φημι⁷ (44). 4. καλέω (Lesson XXIX. 3). 5. ἀνα-ίδω (Lesson XXV. v. contr.)

1. W. § 163. A participle must be in the phrase in Greek; not necessarily so in Latin, as *Tiberio duce*.

2. An adjective; κατὰ τὴν μακρὰν ὁδόν.

3. *Verba vocandi passiva*, &c.

4. See Lesson XXI. 3. See verse 23.

6. a. σπλάγνα, *bowels of compassion*. b. στέλλω, *to deck out, dress*. c. δακτύλος, *a finger*. d. ὑπὸ, *under* and δέω, *to bind*: compare the French *soulier*, from *sous-lie*; Latin, *subligare*. e. σῖτος, *corn, food*.

7. ἡ παραβολὴ ἡ περὶ τοῦ υἱοῦ τοῦ ἀσώτου (see verse 13).

LESSON XXXI.

S. Luke xv. 25.

25. Ὁ δε υἱός αὐτου ὁ πρεσβυτερος now his elder son ην εν αγρῳ was in the field, και ὡς ερχομενος ηγγισε and as he came and drew nigh τη οικια to

the house, ηκουσε he heard συμφωνιας music και χορων and dances.

26. Και προσκαλεσαμενος and calling to him ενα των παιδων one of the servants, επυνθανετο he enquired τι ειη ταυτα what these things meant.

27. Ο δε ειπεν αυτω but he said to him, οτι ο αδελφος σου that thy brother ηκει has come, και ο πατηρ σου and thy father εθυσεν killed τον μοσχον τον σιτευτον the fatted calf, οτι απελαβεν αυτον because he got him back υγιαινοντα safe and sound.

28. Ωργισθη δε but he was angry, και ουκ ηθελεν εισελθειν and did not choose to go in. ο ουν πατηρ αυτου his father, therefore, εξελθων παρεκαλει αυτον went out and entreated him.

29. Ο δε αποκριθεις ειπε but he answered and said τω πατρι to his father, Ιδου behold τοσαυτα ετη for so many years δουλευω σοι am I serving thee, και ουδεποτε and never παρηλθον did I transgress εντολην σου any commandment of thine και εμοι and (yet) to me ουδεποτε never εδωκας ερῖφον didst thou give a kid ινα ευφρανθω that I might make merry μετα των φιλων μου with my friends.

30. Οτε δε but when ο υιος σου ουτος this thy son ο καταφαγων who devoured τον βιον σου thy living μετα πορνων with harlots ηλθε came, εθυσας αυτω thou didst kill for him τον μοσχον τον σιτευτον the fatted calf.

31. Ο δε ειπεν αυτω but he said to him, Τεκνον son, συ παντοτε ει thou art always μετ' εμου with me, και παντα τα εμα and all my things σα εστιν are thine.

32. Εδει δε but it was meet ευφρανθηναι to make merry και χαρῆναι and to be glad, οτι ο αδελφος

σου οὗτος because this thy brother νεκρος ην, κ.τ.λ.
(See v. 24.)

N. 2. ὁ ἀγρὸς. 5. χορὸς. 6. παῖς. 8. Gk. Cd. App. 2. 10 τὸ ἔτος.
15. πορνὴ.

V. ω. 1. ἔρχομαι (53). 2. ἐγγίζω. 3. ἀκούω (2). 4. πυνθάνομαι (58).
5. θύω. 7. ἀπο-λαμβάνω (21). 8. ὀργίζομαι²⁰. 9. ἐθέλω (92). 10.
ἀπο-κρίνομαι²⁰. 11. εὐφραίνω²⁰. 12. κατ-έσθίω (14). 13. χαίρω (137).
14. εὐρίσκω²⁷ (16).

V. μι. 3. δίδωμι⁴ (38). 4. ἀπ-όλλυμαι (Lesson XXIX. 3).

V. contr. 1 προσ-καλέω. 2. θέω (88, note p.). 3. Lesson XXX. 5.

2. W. § 150.

3. *Mutatio subjecti*, a change of agent or speaker.

4. Gk. Cd. after cognates.

5. Literally, *so many years am I serving thee* = for so many have I served thee, and still continue to do so; compare *jampridem cupio, long since have I desired* = long since did I, and still do I, desire; *il y a long temps que j'apprends le Français*, for a long time have I learned, and I am still learning, French.

LESSON XXXII.

S. Luke xvii. 11.

11. *Και εγενετο* and it came to pass *εν τῷ πορευεσθαι αυτον* as he went *εις Ἱερουσαλημ* to Jerusalem, *και αυτος διηρχετο* that he went *δια μεσου* through the midst *Σαμαρειας* of Samaria *και Γαλιλαιας* and Galilee.

12. *Και εισερχομενου αυτου* and as he entered *εις τινα κωμην* into a certain village, *απηντησαν αυτω* there met him *δεκα λεπροι ανδρες* ten men, lepers, *οι εστησαν* who stood *πορρωθεν* afar off.

13. *Και αυτοι* and they *ηραν φωνην* lifted up their voice, *λεγοντες* saying, *Ιησου, επιστατα*, Jesus, Master, *ελεησον ημας* have mercy on us.

14. *Και ιδων* and on seeing them *ειπεν αυτοις*

he said to them, Πορευθεντες επιδειξατε εαυτους go show yourselves τοις ιερευσι to the priests. και εγενετο and it came to pass, εν τω υπαγειν αυτους that as they were going εκαθαρισθησαν they were cleansed.

N. 4. ἐπιστάτης.

V. ω. 1. γίγνομαι (50). 3. δι-έρχομαι (53). 3. αἶρω (Lesson XXII. 4).

6. καθαρίζω^ω.

V. μι. Ἰστημι (36), cognates 21. 2. ἐπι-δείκνυμι (39).

V. contr. 1. ἀπ-αντῶ. 2. ἐλεέω. 3. ὁράω^ω (25), cognates 12.

1. *Dum iter faciebat, quum iter faceret.*

4. Gk. Cd. after cognates.

5. ὁμᾶς αὐτοῦς (W. § 37).

6. Levit. xiii. 45, 46.

LESSON XXXIII.

S. Luke xvii. 15.

15. Εἰς δε εξ αυτων but one of them, ιδων οτι ιαθη seeing that he was healed, ὑπεστρεψε returned, μετα φωνης μεγαλης with a loud voice δοξαζων του Θεου glorifying God.

16. Και επεσεν επι προσωπον and fell on his face, παρα τους ποδας αυτου at his feet, ευχαριστων αυτω thanking him, και αυτος ην Σαμαρειτης and he was a Samaritan.

17. Ὁ δε Ἰησους but Jesus αποκριθεις ειπεν answered and said, Ουχι οἱ δεκα εκαθαρισθησαν; were not the ten cleansed? οἱ δε εννεα που; but the nine, where (are they)?

18. Ουχ ευρεθησαν were none found υποστρεψαντες δουναι returning and giving δοξαν τῷ Θεῳ, glory to God, ει μη ο αλλογενης ούτος; except this stranger?

19. Και ειπεν αυτω and he said to him, Αναστας

πορευου arise and go thy way, ἡ πίστις σου σεσώκε σε thy faith hath saved thee.

N. 4. ποὺς, ποδὸς.

V. ω. 1. ὑπο-στρέφω. 3. πίπτω¹ (28). 4. ἀπο-κρίνομαι. 5. Lesson XXXII. 6. εὐρίσκω²⁰ (16). 7. σώζω.

V. μι. 2. φημί (44). 3. δίδωμι⁷ (38), cognates 29. 4. ἀν-ίστημι¹ (36) cognates 21.

V. contr. 1. δρᾶω⁷ (25), cognates 12. 2. ἰδομαι²⁰. 3. εὐχαριστέω.

3. S. Matt. viii. 2 ; to prove their cure, offer a thank-offering, and get leave to go into the cities again.

LESSON XXXIV.

S. Luke xix. 29.

29. Καὶ ἐγενετο and it came to pass ὥς ἤγγισεν when he was come nigh εἰς Βηθφαγή καὶ Βηθανίαν to Bethphāg-ē and Bethany, πρὸς τὸ ὄρος at the mount τὸ καλουμένον Ἐλαιῶν called (the mount) of Olives ἀπεστείλε he sent δύο τῶν μαθητῶν αὐτοῦ two of his disciples.

30. Εἰπὼν saying, ὑπάγετε go ye εἰς τὴν κατεναντι κωμὴν into the village over against you, ἐν ᾗ in which εἰσπορευόμενοι on your entering it εὕρησете ye shall find πῶλον δεδεμένον a colt tied, ἐφ' ᾧ upon which οὐδεὶς ἀνθρώπων no man πώποτε ἐκαθίσε ever yet sat; λύσαντες αὐτὸν ἀγαγετε loose and bring him.

31. Καὶ εἰάν τις and if any one ὑμᾶς ἐρωτᾷ asks you, διατί λυετε; why do ye loose him? οὕτως ἐρεῖτε αὐτῷ thus shall ye say to him, ὅτι ὁ Κύριος that the Lord αὐτοῦ χρεῖαν ἔχει hath need of him.

32. Οἱ δὲ ἀπεσταλμένοι but those who were sent

απελθοντες εὔρον went away and found καθως ειπεν αυτοις as he said unto them.

33. Λυοντων δε αυτων but while they were loosing τον πωλον the colt, οί κυριοι αυτου its owners ειπον προς αυτους said to them, Τί λυετε τον πωλον; why are ye loosing the colt?

34. οί δε ειπον, ὁ Κυριος αυτου χρειαν εχει (v. 31).

N. 7 χρειά.

V. ω. γίγνομαι¹⁴ (50). 2. ἐγγίζω⁴. 3. ἀπο-στέλλω⁴. 4. ὑπ-ἄγω. 6. εὕρισκω³ (16). 7. καθίζω (104). 8. λύω. 9. ἔχω (15). 10. ἀπ-έρχομαι⁷ (53), cognates 8. 11. ἀπο-στέλλω¹⁷.

V. contr. 1. καλέω. 2. δέω, δέσω, ἔδησα, δέδεκα, δέδεμαι, ἐδέθην.

1. a. *Terminus.* b. *Mons.*

3. See Lesson XXXV. 9.

5. Zech. ix. 9. See S. Matt. xxi. 5.

LESSON XXXV.

S. Luke xix. 35.

35. Και ηγαγον αυτον and they brought him προς τον Ιησουν to Jesus, και επιρριψαντες and casting εαυτων τα ιματια their own garments επι τον πωλον on the colt, επιβιβασαν τον Ιησουν they set Jesus thereon.

36. Πορευομενου δε αυτου and as he was going, ὑπεστρωννυον they spread τα ιματια αὐτων their garments εν τη ὁδῳ in the way.

37. Εγγιζοντος δε αυτου and when he was approaching ἤδη προς τη καταβασει even now at the descent του ορους των Ελαιων of the mount of Olives, ἅπαν το πληθος all the multitude των μαθητων of the disciples ηρξαντο began χαιροντες αινειν to rejoice and praise τον Θεον God φωνη μεγαλη with a loud

voice *περι πασων δυναμεων* concerning all the mighty works *ων ειδον* which they saw.

38. *Λεγοντες* saying, *Ευλογημενος* blessed (be) *ο ερχομενος βασιλευς* the king that cometh *εν ονοματι Κυριου* in the name of the Lord, *ειρηνη* peace *εν ουρανῳ* in heaven *και δοξα* and glory *εν υψιστοις* in the highest (heavens).

39. *Και τινες των Φαρισαιων* and some of the Pharisees *απο του οχλου* from among the multitude *ειπον προς αυτον* said to him, *Διδασκαλε* Master, *επιτιμησον* rebuke *τοις μαθηταις σου* thy disciples.

40. *Και αποκριθεις ειπεν αυτοις* and he answered and said to them, *Λεγω υμιν* I say to you, *οτι εαν ουτοι σιωπησωσιν* that if these should hold their peace, *οι λιθοι* the stones *κεκραξονται* would immediately cry out.

N. 4. *ἡ κατάβασις*. 10. *ἡ δυνάμις*.

A. *ὑψιστος*, a superlative, from the substantive *ὑψος*, *height*; the adjective is *ὑψηλός*.

V. ω.¹ 1. *ἔγω*?. 2. *ἐπιβρίπτω*. 3. *ἐπιβιβάζω*⁴. 5. *ὑπο-στρυννύω* = -*νῦμι* (196). 7. *ἔρχομαι*. 8. *χαίρω* (137). 11. *ἀπο-κρίνομαι*²⁰. 12. *κράζω*, *κράξω*, *κέκράγα*¹², *κεκραξονται*¹⁹, a not very common tense (see W. § 63).

V. contr. *αἰνέω*, *αἰνέσω*, *ἦνεσα*⁴, *αἶνεσον*^{4B}, κ. τ. λ. 2. *εὐλογέω*¹⁷ (see W. § 53, p. 71, *Tres diphthongi*, &c.). 3. *ἐπι-τιμάω*^{4B}. 4. *σιωπάω*.

1. When *ρ* has a preposition ending in a vowel, or the augment prefixed, it is doubled, as *ἐπι-βρίπτω*, *ἐπ-έρριμμαι*.

2. *ἐπιβαίνω*, intransitive, *to go upon*, *to mount* (a horse); *ἐπιβιβάζω*, transitive, *to make to go upon*, *to mount* (a person upon a horse), *to cause to ride*.

3. W. § 71, *obs.*

6. W. p. 60, c. 3.

7. W. § 149.

8. a. *ἔω* or *ἐννῦμι*, *to clothe*. b. *ἐγγὺς*, *near*. c. *κατὰ*, *down* and *βαίνω*, *to go*. d. *ἀρχή*, *a beginning*. e. *μανθάνω*, *to learn*. f. *εἶ*, *well* and *λέγω*, *to speak*, *benedicere*. g. *διδάσκω*, *to teach*.

9. *εἰ* takes the indicative and optative, *ἤν* or *ἐάν* the subjunctive.

11. W. § 123; and above, v. 37.

LESSON XXXVI.

S. Luke xx. 19.

19. *Και οἱ ἀρχιερεῖς* and the chief priests *καὶ οἱ γραμματεῖς* and the scribes *ἐζητήσαν* sought *ἐπιβαλεῖν ἐπ' αὐτοῦ τὰς χεῖρας* to lay (their) hands upon him *ἐν αὐτῇ τῇ ὥρᾳ* in that very hour, *καὶ ἐφοβήθησαν τὸν λαόν* and they feared the people; *ἐγνώσαν γὰρ* for they perceived *ὅτι πρὸς αὐτοὺς* that it was against them *εἶπε τὴν παραβολὴν ἐκείνην* that he spake that parable. (See vv. 9—16.)

20. *Καὶ παρατηρήσαντες* and watching their opportunity, *ἀπεστείλαν* they sent forth *ἐγκαθέτους* spies, *ὑποκρινομένους* feigning *ἑαυτοὺς δικαίους εἶναι* that they were just men, *ἵνα ἐπιλάβωνται* that they might catch hold *λόγου αὐτοῦ* of his discourse, *εἰς τὸ παραδοῦναι αὐτὸν* so that they might deliver him *τῇ ἀρχῇ* to the power *καὶ τῇ ἐξουσίᾳ* and authority *τοῦ ἡγεμονοῦ* of the procurator.

21. *Καὶ ἐπηρώτησαν αὐτὸν* and they asked him, *λεγοντες* saying, *Διδασκαλε* Master, *οἶδαμεν ὅτι λέγεις* we know that thou sayest *καὶ διδάσκεις* and teachest *ὀρθῶς* rightly, *καὶ οὐ λαμβάνεις προσώπου* neither acceptest thou the person (of any), *ἀλλ' ἐπ' ἀληθείας* but in truth *διδάσκεις* teachest *τὴν ὁδὸν τοῦ Θεοῦ* the way of God.

22. *Ἐξεστὶν ἡμῖν* is it lawful for us *Καίσαρι φοροῦν δοῦναι* to give tribute to Cæsar, *ἢ οὐ*; or not?

N. 1. ὁ ἀρχιερεὺς. 3. Gk. Cd. App. 2. 4. ὥρᾳ, Lat. hora. 8. ὁ ἡγεμὼν.

A. 1. ἐγκάθετος, on.

V. ω. ἐπι-βάλλω (7). 2. γινώσκω? (9), cognates 4. 3. ἀπο-στέλλω? 4. ὑπο-κρίνω. 6. διδάσκω (89). 7. λαβάνω (21).

V. μι. παρα-δίδωμι⁷ (38), cognates 29. 3. ἔξεστιν, ἐξέσται, ἐξήν, ἐξεῖναι, ἐξόν, impersonal.

V. contr. 1. ζητέω. 2. φοβέομαι²⁰. 3. παρα-τηρέω. 4. ἐπ-ερωτάω.

3. α. ἐγ-καθ-ίημι, put in secretly, suborned men, set to spy. β. γράφω, to write. γ. παρα-βάλλω, to place one thing beside another, so as to illustrate. δ. ἔξεστιν, verse 22. ε. ἡγέομαι, to lead, command. φ. προσ-ᾶψ, the face. γ. ἀληθής, true. h. φέρω, to bear, what is borne or brought in, as tribute.

4. ὑποκριτής, a play-actor, one who merely acts a part, a hypocrite.

5. In Greek, all; in Latin, the nominative, dative, and accusative; as —

N. οἱ βουλομένοι εἶναι ἀγαθοί.

N. volentes esse boni.

G. τῶν βουλομένων εἶναι ἀγαθῶν.

G. eorum, qui volunt esse boni.

D. τοῖς βουλομένοις εἶναι ἀγαθοῖς.

D. volentibus esse bonis.

A. τοὺς βουλομένους εἶναι ἀγαθοὺς.

A. volentes esse bonos.

Ab. ab iis, qui volunt esse boni.

In Latin, a periphrasis of *eorum qui* and *ab iis qui* must be used; it would not be Latin to say *volentium esse bonorum*, nor *à volentibus esse bonis*.

6. The same as ἵνα (W. § 155).

7. ἐπιλαβέσθαι, to lay hold of, governs λόγον, λόγον governs αὐτοῦ.

8. The procurator was the civil governor in the emperor's provinces; the *legatus* was the military. The name of this procurator occurs in the Apostle's Creed, inserted there to fix the date of our Lord's death (Matt. xxvii. 2).

9. παραδίδωμι, trado.

¹⁰ See Gk. Cd. after cognates.

11. It is a Hebrew phrase, meaning to show partiality to. προσωποληψίας and προσωποληψία are common in the New Testament.

12. "Imperante Augusto, natus est Christus; imperante Tiberio, crucifixus." (Eton Lat. Gram.)

LESSON XXXVII.

S. Luke xx. 23.

23. Κατανοήσας δε but he perceiving την πανουργίαν αυτων their craftiness, ειπε προς αυτους said to them, Τί με πειραζετε; why tempt ye me?

24. Επιδειξατε μοι δηναριον show me a denarius. Τίνος εχει εικονα whose image has it, και επιγραφην; and superscription (legend)? αποκριθεντες δε ειπον and they answered and said, Καισαρος, Cæsar's.

25. Ὁ δε ειπεν αυτοις, and he said unto them, Αποδοτε τουνυν render therefore Καισαρι to Cæsar

τα Καισαρος the things that are Cæsar's, και τῷ Θεῷ and to God τα του Θεου the things that are God's.

26. Και ουκ ισχυσαν and they were not able ελαβεσθαι ρηματος αυτου to take hold of his word εναντιον του λαου before the people; και θαυμασαντες so after marvelling επι τη αποκρισει αυτου at his answer, εσυγησαν they held their peace.

N. 3. ἡ εἰκὼν. 9. ἀπό-κρίσις.

V. ω. 2. ἔχω (15). 3. ἀπο-κρίνομαι. 4. ἰσχύω. 5. See Lesson XXXVI. 6. θαυμάζω.

V. μι. φημι (44), cognates 13. 2. ἐπι-δείκνυμι⁴⁸ (39). 4. ἀπο-δίδωμι⁷ (38), cognates 29.

V. contr. 1. κατα-νοέω. 2. σιγάω.

1. a. κατὰ-νοῦς, the mind. b. Latin, *denarius* (*deni, decem*), as being the *tenth* part of an *as*; 8½*d.* of English money; nearly equal to the Greek δραχμή and the French franc. c. ρέω, the root of εἶρηκαί, perfect of φημι (44). d. ἐν-ἀντὶ, *opposite to, in front of*. e. πᾶν-ἔργον or ἐργάζομαι, because one who *does every thing*, or is ready to do every thing, is ready for mischief, or crafty dealing. f. ἔοικα, εἰκὼς, to seem, be like. g. ἐπὶ, on; and γράφω, to write.

3. Genitive of possession, *belongs to Cæsar, is Cæsar's*.

5. S. Matt. xxii. 16. The Pharisees objected to paying tribute to a foreign sovereign; the others allowed its lawfulness, and, under a plea of loyalty to Herod and Rome, wished to entrap our Lord.

7. S. Luke xxiii. 12.

9. S. Matt. xx., S. Luke x., and in the parallel places to S. Luke ix. 13.

LESSON XXXVIII.

S. Luke xxiii. 50.

50. Και ιδου and behold, ανηρ ονοματι Ιωσηφ, (there was) a man called Joseph, βουλευτης υπαρχων one who was a counsellor, ανηρ αγαθος και δικαιος a good and just man:

51. (Οὗτος ουκ ην συγ-κατα-τεθειμενος he had not consented τη βουλη και τη πραξει αυτων to their

counsel and deed:) *απο Αριμαθαιας* of Arimathæa, *πολεως των Ιουδαιων*, a town of the Jews, *ὅς καὶ προσεδεχετο καὶ αὐτος* who himself also was waiting for *την βασιλειαν του Θεου* the kingdom of God, *οὗτος προσελθων τῷ Πιλατῳ ᾗτησατο* he went to Pilate and begged *το σωμα του Ιησου* the body of Jesus.

52. *Καὶ καθελων αὐτο* so after taking it down, *ενετυλιξεν αὐτο* he wrapped it *σινδονι* in linen, *καὶ εθηκεν αὐτο* and he laid it *εν μνηματι λαξευτῳ* in a sepulchre that was hewn in stone, *οὐ οὐκ ἦν ουδεπω οὗτος κειμενος* wherein never man before was laid.

- N. 1. Gk. Cd. App. 2. 3. βουλευτής, -τοῦ. 11. σινδὼν.
 V. ω. 2. προσ-δέχομαι. 3. προσ-έρχομαι⁷ (53), cognates 8. 4. ἐν-τυλίτσω. 5. κείμαι, κείσομαι, ἐκείμην⁹.
 V. μι. 1. τίθημι¹⁷ (37). 3. τίθημι⁴.
 V. contr. 1. αἰτέω, αἰτήσω, ᾗτηκα, ᾗτησα⁴, αἰτήσον¹⁸, κ. τ. λ. 2. καθ-αιρέω⁷ (1), cognates 1.

2. *a. ὑπὸ-ἀρχή, the beginning. b. δίκη, justice. c. βουλή, the Jewish council, called the Sanhedrim. d. λᾶς (= λᾶς), a stone; and ξέω, to hew. e. μέμνημαι, I remember. f. οὐδέ-πω, not even yet.*

5. It is doubtful whether it is Rama in Benjamin (S. Matt. ii. 18), or Rama (Ramathaim) in Ephraim, the birthplace of Samuel.

6. S. John xix. 39.

7. S. Matt. xxvii. 60, 62—66; S. John xix. 41.

9. The coming of the promised Messiah, who was expected to set up, literally, the throne of David in Jerusalem.

LESSON XXXIX.

S. Luke xxiii. 54.

54. *Καὶ ἡμερα ἦν* and it was a day (called) *παρασκευη* the preparation, *καὶ σαββατον επεφωσκε* and sabbath was going to dawn.

55. *Αἱ δε γυναικες* but the women, *αἰτινες ἦσαν*

συνεληλυθυιαι who had come with him εκ της Γαλι-
λαιας out of Galilee, κατ-ακουλουθησασαι followed
afar off and θεασαντο beheld το μνημειον the sepul-
chre, και ὡς ετεθη το σωμα αυτου and how his body
was laid.

56. Ὑποστρεψαι δε ἡτοιμάσαν so they returned
and prepared αρωματα και μυρα spices and sweet
unguents; και το μεν σαββατον and the sabbath
day ἡσυχᾶσαν they rested κατα την εντολην according
to the commandment.

N. 3. W. § 18, obs. 2. 4. Gk. Cd. App. 2. 8. κρωμα και μύρον.

P. Gk. Cd. App. 5, 8.

V. ω. 1. συν-έρχομαι¹² (53). 2. ὑπο-στρέφω^{4*}. 3. ἐτοιμάζω. 4. ἡσυ-
χάζω.

V. μι. 2. τίθημι²⁰ (37).

V. contr. 1. κατ-ακολουθέω^{4*}. 2. δέδομαι, δέδοσμαι, ἐθεασάμην¹¹.

1. The day before the sabbath.

3. S. Matt. xxvii. 61, S. Mark xvi. 1. ἡ ἄλλη Μαρία is the mother of
James and Josas, and probably the wife of Cleophas or Alphæus; Σαλώμη
is the wife of Zebedee.

7. α. παρὰ-σκεύος, pl. σκεύη, implements. β. φῶς, light. γ. μνημείον
(see Lesson XXXVIII.). δ. ἔτοιμος, ready. ε. ἡσυχος, adj., quiet.
ζ. ἐντέλλομαι, to command.

LESSON XL.

S. Luke xxiv. 50.

50. Εξηγαγε δε αυτους ὁ Ἰησους εξω and Jesus led
them out ἕως εις Βηθανιαν as far as Bethany, και
επάρας τας χειρας αὐτου and he lifted up his hands,
and ευλογησεν αυτους blessed them.

51. Και εγενετο and it came to pass εν τῷ ευλογειν
αυτον αυτους while he was blessing them, διεστη απ'
αυτων he was parted from them, και ανεφερετο and
was carried up εις τον ουρανον into heaven.

52. *Και αυτοι* and they, *προσ-κυνησαντες αυτον* after they worshipped him, *υπεστρεψαν εις Ιερουσαλημ* returned to Jerusalem *μετα χαρας μεγαλης* with great joy.

53. *Και ησαν* and they were *διαπαντος* continually *εν τω ιερω* in the temple, *αινουντες* praising *και ευλογουντες τον Θεον* and blessing God. *αμην*.

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- N. 1. Gk. Cd. App. 2. 3. *χαρὰ*. 4. *τὸ ἱερὸν*.
 V. ω. 1. *ἐξ-ἄγω*?. 2. *ἐπ-αίρω* -ἄρῶ, -ἦρκα, -ἦρα, cognates 9. 3. *ἀνα-φέρω*⁹ (33). 4. *ὑπο-στρέφω*.
 V. μι. *δι-ίστημι*⁷ (36), cognates 21, and after cognates.
 V. contr. 1. *εὐλογέω*. 2. *προσκυνέω*. 3. *αἰνέω*.
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5. *ῥ. δι-ιστάμαι, δι-ιστάμην, δια-στήσομαι*, the present, imperfect, and future middle.

6. S. Mark xvi. 19, Acts i. 9.

9. Acts ii. 46., iii. 1., v. 42.

10. *a. Hebrew* ; *b. truth* ; *c. so be it, may this truly be so* ; *d. so it is, this is truth* ; *e. verily I say unto you* ; *f. only S. John, the others have ἀμήν λέγω ὑμῖν*.

END OF PART VII.

A. First Conjugation.

1. *βλέπω, βλέψω, βέβλεφα, ἔβλεψα, to see*.
2. *θάπτω, θάψω, (τέθῳφα) τεθάμμαι, ἐθάφθην, ἐτάφην, to bury*.
3. *σκώπτω, σκώψω, ἔσκωψα⁴, ἔσκωμμαι, ἔσκώφθην, to mock*.
4. *λείπω, λείψω, (λέλειφα) λέλειμμαι, ἐλείφθην, ἔλιπον⁷, λέλοιπα¹², to leave*.
5. *τέρπω, τέρψω, ἐτέρφθην, ἐταρπόμην, to delight*.
6. *αἰεῖβω, αἰεῖψω, ἡμείψα, to change*.
7. *τρέφω, θρέψω, τέτροφα¹², τέθραμμαι, ἐθρέφθην, ἐτρέψην, to nourish*.
8. *τρέπω, τρέψω, τέτροφα, τέτραμμαι, ἐτρέφθην, ἐτρέψην, to turn*.
9. *γράφω, γράψω, γέγραφα, γέγραμμαι, ἐγράφθην, to write*.
10. *τρίβω, τρίψω, τέτριφα, τέτριμμαι, ἐτρίφθην, ἐτρίβην, to rub*.
11. *ἄψω, ἤψα, ἤμμαι, ἤφθην, to fasten, kindle*.
12. *βλάπτω, βλάψω, βέβλαφα, βέβλαμμαι, ἐβλάφθην, ἐβλάβην, to hurt*.
13. *καλύπτω, καλύψω, κεκάλυφα, κεκάλυμμαι, ἐκαλύφθην, ἐκαλύβην, to cover*.
14. *κόπτω, κόψω, κέκοφα, κέκομμαι, ἐκόφθην, ἐκόπην, to strike, cut*.
15. *κρύπτω, κρύψω, κέκρυφα, κέκρυμμαι, ἐκρύφθην, ἐκρύβην, to hide*.
16. *ρίπτω, ρίψω, ἔρριφα, ἔρριμμαι, ἐρρίφθην, to throw, cast*.

B. Second Conjugation.

1. διώκω, διώξω, δεδίωχα, δεδιώγμαι, ἐδιώχθην, *to pursue*.
2. πνίγω, πνίξω, πέπνιγμαι, ἐπνίγην²², *to stifle*.
3. ἄρχω, ἄρξω, ἤρξα, ἤρχθην, *to rule*.
4. πλέκω, πλέξω, πέπλεχα, πέπλεγμαι, ἐπλέχθην, ἐπλά'κην, *to fold*.
5. ἄγω, ἄξω, ἤγα and ἄγθοχα, ἤγαγον¹, ἤγμαι¹⁷, ἤχθην²⁰, *to lead*.
6. θήγω, θήξω, τέθηχα, τέθηγμαι, *to sharpen*.
7. φεύγω, φεύξομαι, πέφευγα¹², ἐφύγον, *to flee*.
8. αἰμάσσω, αἰμάξω, ἤμαξα, *to cover with blood*.
9. ἀλλάσσω, ἀλλάξω, ἡλλάχα, ἡλλαγμαι, ἡλλά'χθην, ἡλλά'γην, *to change*.
10. κηρύσσω, κηρύξω, κεκήρυχα, κεκήρυγμαι, ἐκηρύχθην, *to proclaim*.
11. πλῆσσω, πλήξω, πέπληχα, πέπληγμαι, ἐπλήχθην, ἐπλή'γην, ἐξ-
επλά'γην, *to strike*.
12. πράσσω, πράξω, πέπραχα, πέπραγμαι, ἐπράχθην, πέπραγα, *to do, act*.
13. σφάττω or σφάξω, σφάξω, (ἐσφᾶχα) ἐσφαγμαι, ἐσφά'γην, *to slaughter*.
14. ταράσσω, τάράξω, τετάραγμαι, ἐταράχθην, *to disturb*.
15. τάσσω, τάξω, τέταχα, τέταγμαι, ἐτάχθην, ἐτά'γην, *to arrange*.

C. Third Conjugation.

1. ἀνύτω, ἀνύσω, ἠνύκα, ἠνυσμαι, ἠνύσθην, *to finish*.
2. ἐρείδω, ἐρείσω, ἐρήρεια, ἐρήρεισμαι, ἠρείσθην, *to prop*.
3. ψεύδω, ψεύσω, ἐψευσμαι, ἐψεύσθην, *to deceive*.
4. πείθω, πείσω, πέπεικα, πέπεισμαι, ἐπείσθην, *to persuade*.
5. ἀναγκάζω, ἀναγκᾶ'σω, ἠνάγκασμαι, ἠναγκάσθην, *to compel*.
6. γυμνάζω, γυμνά'σω, ἐγύμνασμαι, ἐγυμνάσθην, *to exercise*.
7. δικάζω, δικᾶ'σω, δεδίκασμαι, ἐδικάσθην, *to judge*.
8. σώζω, σώσω, σέσωκα, σέσωσμαι, ἐσώθην, *to save*.
9. φράζω, φράσω, πέφρακα, πέφρασμαι, ἐφράσθην, *to tell*.
10. γνωρίζω, γνωρί'σω, ἐγνώρικα, ἐγνώρισμαι, ἐγνωρίσθην, *to recognise*.
11. νομίζω, νομιῶ, νενόμικα, νενόμισμαι, ἐνομίσθην, *to deem*.
12. ἀρμόζω, ἀρμόσω, ἤρμοκα, ἤρμοσμαι, ἠρμόσθην, *to fit*.

D. Fourth Conjugation.

1. ἀγγέλλω, ἀγγελῶ, ἤγγελκα, ἤγγελμαι, ἤγγέλθην, *to announce*.
2. στέλλω, στελῶ, ἔσταλκα, ἔσταλμαι, ἐστά'λην, *to equip, send*.
3. σφάλλω, σφαλῶ, ἐσφαλκα, ἐσφαλμαι, ἐσφηλα⁴, ἐσφά'λην²², *to trip up*.
4. φθείρω, φθερῶ, ἐφθαρκα, ἐφθαρμαι, ἐφθᾶ'ρην²², *to destroy*.
5. ἀμύνω, ἀμύνῶ, ἡμύνα⁴, *to ward off*.
6. δέμω, δεμῶ, ἐδειμα⁴, δέδημαι, *to huild*.
7. νέμω, νεμῶ, νενέμηκα, ἐνειμα⁴, *to distribute*.
8. μένω, μενῶ, μεμένηκα, ἔμεινα⁴, *to remain*.
9. αὐαίνω, αὐαίνῶ, αὐάνθην²⁰, *to dry up*.

10. ἀρῶ, ἀρῶ, ἦρκα, ἦρα⁴, ἦρμαι, ἦρθην, *to raise*.
11. σημαίνω, σημαίνῳ, ἐσήμηνα⁴ and ἐσήμανα, σεσήμασμαι, ἐσημάνθην, *to signify*.
12. φαίνω, φανῶ, πέφαγκα, ἐφηνά⁴, πέφασμαι, ἐφάνθην, ἐφάνην²², *to show, make to appear*.
13. τείνω, τενῶ, τέτακα, τέτᾱμαι, ἐτάθην, *to stretch*.
14. αἰσχύνω, αἰσχύνῳ, ἤσχυνα⁴, ἤσχυνθην, *to disgrace*.
15. κλίνω, κλινῶ, κέκλικα, ἐκλίνα, κέκλιμαι, ἐκλίθην, *to bend*.
16. σπείρω, σπερῶ, ἐσπαρκα, ἐσπαρμαι, ἐσπάρθην, ἐσπάρην²², ἐσπορά¹², *to sow, scatter*.

E. Fifth Conjugation.

a. in -ω.

1. δύνω, δύνσω, τέθνυκα, ἐτύθην²⁰, *to kill, sacrifice*.
2. δακρύνω, δακρύνσω, ἐδάκρυσα⁴, *to weep*.
3. κρούω, κρούσω, κέκρουκα, κέκρουσμαι, ἐκρούσθην, *to knock*.
4. χρίω, χρίσω, κεχρίκα, κέχρισμαι, ἐχρίθην, *to anoint*.
5. παιδεύω, παιδεύσω, πεπαίδευκα, πεπαίδευμαι, ἐπαιδεύθην, *to educate*.
6. πιστεύω, πιστεύσω, πεπίστευκα, πεπίστευμαι, ἐπιστεύθην, *to trust*.
7. σείω, σείσω, σέσεικα, σέσεισμαι, ἐσεισθην, *to shake*.
8. χορεύω, χορεύσω, κεχόρευκα, ἐχορεύθην, *to dance*.

b. in -άω.

1. αγαπάω, αγαπήσω, ἠγάπηκα, ἠγάπημαι, ἠγαπήθην, *to love*.
2. ὀρμάω, ὀρμήσω, ὤρμηκα, ὤρμημαι, ὤρμήθην, *to set in motion*.
3. βοάω, βοήσω, βεβόηκα, ἐβόησα⁴, *to shout*.
4. διαίτᾱω, διαιτήσω, δεδιήτηκα, δεδιήτημαι, διητήθην, *to diet*.
5. διψάω, διψήσω, ἐδίψησα⁴, διψῆν⁴, *to thirst*.
6. δράω, δρᾶσω, δέδρακα, ἐδρᾶν⁷, δέδραμαι, *to do*.
7. εἰάω, εἰάσω, εἶασα⁴, εἶων², εἶᾱκα, εἶᾱμαι, εἶᾱθην, *to leave alone, let*.
8. ζάω, ζήσω and ζήσομαι, ἔζησα, ζῆν⁴, *to live*.

c. in -έω.

1. ἀγνοέω, ἀγνοήσω, ἠγνόηκα, ἠγνόημαι, ἠγνοήθην, *to be ignorant*.
2. ἀδικέω, ἀδικήσω, ἠδίκηκα, ἠδίκημαι, ἠδικήθην, *to injure, wrong*.
3. οἰκέω, οἰκῆσω, ὤκηκα, ὤκημαι, ὤκηθην, *to dwell*.
4. ἀσκέω, ἀσκήσω, ἡσκηκα, ἡσκημαι, ἡσκήθην, *to practice*.
5. αὐλέω, αὐλήσω, ἠῦληκα, ἠῦλησα⁴, *to pipe*.
6. αἰτέω, αἰτήσω, ᾔτηκα, ᾔτημαι, ᾔτήθην, *to ask*.
7. κρατέω, κρατήσω, κεκράτηκα, κεκράτημαι, ἐκρατήθην, *to conquer*.
8. κινέω, κινήσω, ἐκίνησα⁴, κεκίνημαι, ἐκινήθην, *to move*.

d. in -όω.

1. αἵματόω, αἵματώσω, ᾔμάτωκα, ᾔμάτωμαι, ᾔματώθην, *to stain with blood*.
2. ἀξιόω, ἀξιώσω, ἡξίωκα, ἡξίωμαι, ἡξιώθην, *to deem worthy*.
3. δηλῶω, δηλώσω, δεδήλωκα, δεδήλωμαι, ἐδηλώθην, *to make plain*.

4. ζημιόω, ζημιόσω, ἐζημιώκα, ἐζημιώμαι, ἐζημιώθην, *to punish.*
5. ὀρθόω, ὀρθώσω, ὥρθωκα, ὥρθωμαι, ὥρθώθην, *to set upright.*
6. πληρόω, πληρώσω, πεπλήρωκα, πεπλήρωμαι, ἐπληρώθην, *to fill.*
7. χειρόω, χειρώσω, κεχείρωκα, κεχείρωμαι, ἐχειρώθην, *to subdue.*
8. στεφανόω, στεφανώσω, ἐστεφάνωκα, ἐστεφάνωμαι, ἐστεφανώθην, *to crown.*

F. Deponents.

a. With Middle Aorist.

1. ἀσπάζομαι, ἀσπάσομαι, ἡσπασάμην, *to embrace.*
2. εὐχομαι, εὐξομαι, ἠϋξάμην, *to pray, vow.*
3. σκέπτομαι, σκέψομαι, ἐσκεψάμην, *to consider.*
4. ἐργάζομαι, ἐργάσομαι, εἰργασάμην, *to work.*
5. χράομαι, χρήσομαι, ἐχρησάμην, *to use.*
6. ἄπτομαι, ἄψομαι, ἥψάμην, *to touch.*

(For αἰσθάνομαι, ὑπισχνέομαι, with 2nd Aor., see Gk. Cd.)

β. With Passive Aorists.

1. βούλομαι, βουλήσομαι, ἐβουλήθην (or ἤβ.), *to wish.*
2. πορεύομαι, πορεύσομαι, ἐπορεύθην, *to march.*
3. ἐνθυμέομαι, ἐνθυμήσομαι, ἐνεθυμήθην, *to bear in mind.*
4. δυνάμαι, δυνήσομαι, ἐδυνήθην (or ἤδ.),
5. οἴομαι, οἴήσομαι, ἐφθήθην, *to suppose.*
6. εὐλαβέομαι, εὐλαβήσομαι, ἠυλαβήθην, *to be cautious.*

γ. With Passive or Middle Aorist.

1. πειράομαι, πειράσομαι, ἐπειράσάμην, ἐπειράθην, *to try.**
2. αὐλίζομαι, αὐλίσομαι, ἠύλισάμην, ἠύλισθην, *to pass the night.*
3. ἀμείβομαι, ἀμείψομαι, ἡμειψάμην, ἡμείφθην, *to answer.*

* Thuc. 2, 5, 33, active; Thuc. 6, 54, passive, in the participle.

Hæc accurate inter se distinguenda sunt.

Indic.	Imperat.	Subj.	Opt.	Inf.	Part.
εἰμι, <i>sum</i> ἦν	ἴσθι	ᾧ	εἶην	εἶναι	ὦν
εἶμι, ἴδο ῃεν	ἴθι	ἴω	ἴοιμι	ἰέναι	ἰὼν
ἵημι, <i>mitto</i> ἵειν	ἵει A. 2. ἔς ^b	ἵω ᾧ ^b	ἱεῖην εἶην ^b	ἰέναι εἶναι ^b	ἱεῖς εἶς ^b

^b *Tantum in compositis.* (Dr. Kennedy.)

PART VIII.

FABLES FROM ÆSOP CONSTRUED.

[“Æsop lived about B.C. 570; of his life scarcely anything is known; of his works none are extant. He is said to have been originally a slave. Fables bearing his name were popular at Athens, and are frequently noticed by Aristophanes, who calls them λόγοι; they are also called αἶνοι and μῦθοι; and their author, Αἴσωπος ὁ λογοποιὸς (Herod. ii. 134). The Fables, however, which bear his name are spurious.”—*Smith, Dict. of Biog.*]

LESSON XLI.

1. Λυκος a wolf ἰδὼν ποιμένας seeing some shepherds ἐσθιοντάς eating προβάτον a sheep ἐν σκηνῇ in a tent, προσελθὼν ἐγγυς ἐφη came near and said, “Ἡλικος ἀνὴν θορύβος what a disturbance there would have been, εἰ ἐγὼ τοῦτο ἐποιοῦν if I were doing this.”

2. Λεαινα a lioness, ονειδίζομενη being reproached ὑπο αλώπεκος by a fox, ἐπὶ τὸ τικτεῖν for bringing forth δια παντός (τοῦ βίου) throughout her whole life ἓνα (only) one (σκυμνον cub), ἐφη said, “Ἐνα one, ἀλλὰ λεοντα but a lion.”

3. α. Κωνῶψ a gnat καθέζομενη while sitting ἐπὶ κεράτος βοός upon the horn of an ox, ἠλλει kept buzzing; εἶπε δὲ and it said πρὸς τὸν βουν to the ox, “Εἰ βαρῶ if I tire τὸν τενοντα σου your muscle, ἀναχωρήσω I will withdraw.”

b. Ὁ δὲ εἶπεν but he said, “Οὐτε ἐγνων I neither noticed ὅτε ἦλθες when you came, οὐτε μελήσει μοι nor shall I care εἰ μινῆς if you remain.”

N. 1. ποιμήν. 2. λείανᾶ, ης. 3. ἀλώπηξ. 4. gen. κώνωπος. 5. W. § 29. 6. Gk. Cd. App. 2.

V. 1. ὁράω (25), cognates 12. 2. ἐσθίω (14). 3. προσ-έρχομαι (53), cognates 8. 4. φημί (44). 5. τίκτω (132). 6. καθέζομαι, καθεδοῦμαι¹⁰, ἐκαθεζόμην⁹. 7. αὔλέω. 8. γιγνώσκω (9), cognates 4. 9. μέλει, μελήσει, impersonal.

3. *Propterea quod unum modo parēret.*

7. If two things are *equally* denied, use οὔτε with each; if *unequally*, οὐ . . . οὐδὲ; as, οὔτε ἐγὼ οὔτε σὺ, *neither I nor you*; οὐκ ἐγὼ οὐδὲ σὺ, *not I, much less you*.

LESSON XLII.

4. a. Γεωργὸς a husbandman, χειμῶνος ὥρᾳ in winter time, ὅφιν εὗρων finding a snake ὑπο κρυούς πεπηγότα stiff with frost, τοῦτον λαβὼν took it up and κατέθετο placed it ὑπο κολποῦ in his bosom.

b. Εκκεῖνος δὲ but it θερμανθεὶς becoming warm, καὶ ἀναλαβὼν and recovering τὴν ἰδίαν φύσιν its proper nature, ἐπληξέ wounded τὸν εὐεργετὴν its benefactor.

5. a. Ἀλωπήξ a fox ἰδούσα spying βοτρυὰς πεπειρούς some ripe grapes κρεμαμένους hanging, ἐπειρᾶτο endeavoured καταφάγειν τοὺς to eat them.

b. Πολλὰ δὲ καμουσα but after labouring much καὶ οὐ δυνήθεισα and not being able ψαῦσαι to reach (them), παραμυθουμένη she consoled herself for τὴν λυπὴν her disappointment, and εἶπε said, “Ομφᾶκες ἐτι εἰσι they are still unripe.”

N. 1. ὄφis. 2. τὸ κρύος. 3. βότρυς.

V. 1. εὐρίσκω (16), cognates 11. 2. πηγνῦμι (191), and note. 3. λαμβάνω (21). 4. κατα-τίθημι¹¹ (37). 5. δερμαίνω. 6. πλήσσω. 7. κρέμαμαι, shortened passive present of κρεμάννυμι (185). 8. ὁράω (25), cognates 12. 9. κατεσθίω (14). 10. κάμνω (18).

1. a. γῇ, earth; ἐργάζομαι, to till. b. εὖς, good; ἔργον, a deed. c. εὖ, well; ἐργάζομαι, to do. d. πέπτω, to cook, ripen; coquiere fructus. e. παρὰ, by; μῦθος, speech = to stand by a man and talk away his grief; so, παρα-καλοῦμαι, παρηγορέω.

3. Gk. Cd. (191), and note. a. ἀνέφγα, to stand open, from ἀνοίγω, to open. b. ἐγρήγορα, to be awake, from ἐγείρω, to arouse. c. πέποιθα, to trust, from πείθω, to persuade. d. ἔαγα; to be broken, from ἄγνυμι, to break. e. ὀλωλα, to be undone, from ὀλλῦμι, to destroy.

4. a. κατ-εσθίω, to eat up entirely, to devour. b. See above.

LESSON XLIII.

6. a. Εἰρῖφος a kid ἑστὼς standing ἐπὶ τινος δωματός upon a house, ἐπειδὴ εἶδε when she saw λυκὸν a wolf παριόντα going by ἐλοιδορεῖ insulted καὶ ἐσκωπτειν αὐτὸν and mocked him.

b. Ὁ δὲ λυκὸς εἶπεν, but the wolf said, “ὦ οὗτος my good fellow! οὐ σὺ με λοιδορεῖς it is not you who are mocking me, ἀλλ’ ὁ τόπος but (the security of) the place (where you stand).”

7. a. Παις a boy λουσαμενός bathing ἐν ποταμῷ in a river ἐκινδυνεύει πνιγῆναι was in danger of being drowned; καὶ ἰδὼν and seeing παροδῖτην τινα a passer-by, ἐπεφώνει he began to call out to him, “Βοηθήσον, help!”

b. Ὁ δὲ ἐμεμφετο but he began to blame τῷ παιδί the boy τὴν τολμηρίαν for his rashness.

c. Τὸ δὲ παιδίον εἶπε but the little boy said, “Ἄλλα νῦν μοι βοηθήσον, nay, help me now, ὕστερον δὲ and afterwards μεμφοῦ blame me σωθέντι when saved.”

V. 1. ἴστημι¹² (W. p. 101, b). 2. παρ-εἶμι (W. § 80, b). 3. ὁρᾶω (25), cognates 12. 4. πνίγω²². 5. βοηθέω^{1β}. 6. σώζω^{20π}.

2. a. δέμω, to build. b. παρὰ—δῶς, a way. c. εἰς βοήν τινος δέω, to run to a man's call for help. d. τόλμα, daring.

3. a. With accusative of the thing blamed, μέμφομαι τι. b. Genitive of the same, μέμφομαι λόγου. c. With accusative of the thing and genitive of the person, μέμφομαι τι Ἰωάννου. d. (As here) with dative of the person and accusative of the thing, to cast a thing in a man's teeth, *obicere rem alicui*.

4. Heus or heus tu! Holla you there! I say, my good fellow!

7. a. λούω, I wash; λούομαι, I wash myself, I bathe. b. λούω, to wash the body; νίπτω, to wash the hands; πλύνω, to wash clothes.

LESSON XLIV.

8. a. Κυων θηρευτικός a hound ἰδὼν λεοντα seeing a lion, τουτον ἐδίωκε began to chase him; ὡς δὲ ἐκεῖνος but when he ἐπιστράφεις εβρυχησάτο turned and roared, ὁ κυων the dog φοβηθεῖς was frightened, and εἰς τα οπισω ἐφυγεν ran away back.

b. Αλωπηξ δε but a fox θεασαμένη αὐτον εφη seeing him said, “ὦ κακή κεφαλή O you cowardly fellow, συ λεοντα ἐδίωκες were you chasing a lion οὔτινος οὐδε τον βρυχηθμον ὑπηνεγκας; whose roar even you could'nt endure?”

9. a. Λυκος ἀμνον ἐδίωκεν, a wolf was chasing a lamb, ὁ δε but it εἰς ναον κατεφύγε fled for refuge into a temple.

b. Προσκαλουμένου δε του λυκου τον αμνον but when the wolf called the lamb to him, και λεγοντος and said, ὅτι ὁ ἱερεὺς that the priest θυσιαῖσει αὐτον will sacrifice him τῷ θεῷ to the god, ἐκεῖνος εφη προς αὐτον he said to him:

c. “ Ἀλλ' αἰρετωτερον μοι ἐστι well, I much

prefer *Θεῷ θυσίαν εἶναι* to be a sacrifice for a god *ἢ ὑπο σου διαφθαρῆναι* than to be destroyed by you."

N. 1. *κύων* (Gk. Cd. App. 2). 2. *ἀμνός*.

P. *ῥοτίς* (Gk. Cd. App. 5. δ).

V. 1. *ὄρώ* (25), cognates 12. 2. *ἐπι-στρέφω*^{22*}. 3. *βρυχάομαι* (148).
4. *φεύγω*, *φεύξομαι*, *πέφευγα*¹², *ἐφύγον*. 5. *ὑπο-φέρω*¹ (33). 6. *δια-φθείρω*, *φθεράω*, *ἐφθάρκα*, *ἐφθάρην*²².

2. *φοβέω*, *terreo*; *φοβοῦμαι*, *timeo*.

3. *Not even*; it sometimes means simply *nor*, and *not*.

6. Verbs in *-ζω* (the penultima in the present of which is only long by position before the double consonant ζ) shorten the penultima in the future; as, *παρασκευάζω*, *παρασκευᾶσω*; *νομίζω*, *νομίσσω*, Attic, *νομῶ*.
b. W. § 33, a.

LESSON XLV.

10. a. *Ονος* an ass *δοραν λεοντος επενδύθεις* having clothed himself in a lion's skin, *λεων ενομιζετο πασι* was deemed a lion by all, *και φυγη μεν ην ανθρωπων* and there was a flight of men *φυγη δε ποιμνιων* and a flight of flocks.

b. *Ὡς δε ανεμος* but when the wind *βιαιοτερον πνευσας* blowing somewhat violently *εγυμνου αυτον* began to strip him *του προκαλυμματος* of his covering, *τοτε παντες* then all *επιδραμοντες επαιον αυτον* ran up and began to beat him *ξυλοις και ροπαλοις* with sticks and clubs.

11. a. *Των ορνιθων βουλομενων* when the birds wished *ποιησαι βασιλεα* to make a king, *ταως* the peacock *ηξιου* thought they ought *χειροτονειν εαυτον* to elect him *δια το καλλος* on account of his beauty.

b. *Αιρουμενων δε τουτον των αλλων* and when the rest were for choosing him, *ο κολοιος* the jackdaw *υπολαβων εφη* answered and said,

c. “ Ἀλλ’ εἰ but what if, σου βασιλευντος while you are king, ὁ αἶτος the eagle ἐπιχειρήσει shall endeavour καταδιώκειν ἡμᾶς to pursue us, πῶς ἡμῖν ἐπαρκεσεῖς; how will you help us?”

N. 1. τὸ ποίμνιον. 2. Gk. Cd. App. 2. 3. ταῶς, ταῷ, ταῶ, ταῶν.

V. 1. ἐπ-εν-δύνω (91). 2. πνέω^{4π}, πνεύσω, πνεύσομαι and πνευσοῦμαι, ἐπνευσα. 3. γυμνῶ. 4. ἐπι-τρέχω (31). 5. ἀξιόω. 6. ὑπο-λαμβάνω (21).

1. Verba substantiva, &c. (See Lesson XXXVI. 5.)

2. Somewhat violently, rather violently.

3. αἰρέω, to take; αἰρέομαι, to take for myself, to choose.

5. a. ποιμήν, a shepherd. b. προ-καλύπτω, to cover. c. χεῖρ, the hand; τείνω, to stretch out, to elect by show of hands. d. ἐπι-χεῖρ, to take in hand. e. ἐπι-ἀρκέω, arceo, to ward off.

6. We are saved διὰ τῆς πίστεως, per fidem; διὰ τὸν Χριστὸν, propter Christum.

LESSON XLVI.

12. a. Γυνή τις χήρα a certain widow woman ὀρνιν εἶχε had a hen, τικτοῦσαν αὐτή who laid for her ὠον an egg καθ’ ἑκάστην ἡμέραν every day.

b. Νομισασα δε but thinking, ὥς that εἰ παραβᾶλοι if she were to throw πλείους κριθᾶς more (grains of) barley τῇ ὀρνιθι to the hen, τεξεται she would lay δις τῆς ἡμέρας twice a day, τοῦτο πεποίηκεν she did so.

c. Ἡ δε ὀρνις but the hen, πῖμελὴς γενομένη becoming fat, οὐδ’ ἀπαξ τῆς ἡμέρας τεκεῖν ἠδύνατο was not able to lay even once a day.

13. a. Ἀλωπηξ a fox, οὐπω θεασαμένη never having yet seen λεοντα a lion, ἐπειδὴ κατὰ τινα τύχην when by some chance αὐτῷ συνήντησε she met with him, το μὲν πρῶτον at first οὕτως ἐφοβήθη was

so frightened *ὥς μικροὶ καὶ ἀποθανεῖν* as almost to die (was nearly frightened to death).

b. *Ἐπειτα δὲ* but afterwards *θεασαμένη* seeing him *τὸ δευτερον* for the second time, *εφοβήθη μὲν* she was afraid indeed, *οὐ μὲν* not however *ὥς τὸ προτερον* as much as on the former occasion.

c. *Θεασαμένη δὲ τούτων* but seeing him *ἐκ τριτοῦ* a third time *οὕτω κατεθάρρησεν* she became so bold *ὥς καὶ προσελθούσα διαλεχθῆναι* as even to go near and talk to him.

N. 1. Gk. Cd. App. 2. 2. *ὄρνις*, *ὄρνιθος*, *ὄρνιθι*, *ὄρνιθα*, and *ὄρνιν*.

A. Gk. Cd. App. 4, W. § 35.

V. 1. *ἔχω*² (15). 2. *τίκτω* (132). 3. *νομίζω*. 4. *παραβάλλω* (7).

5. *γίγνομαι* (50). 6. *δύναμαι* (51). 7. *συν-αντάω*. 8. *ἀπο-θνήσκω* (17).

9. *προσ-έρχομαι* (53), cognates 8.

3. W. § 131.

4. See Lesson XXXV. 9.

6. W. § 53, *obs.* 2.

7. *θεῖν* is understood; *ὥς μικροῦ θεῖν καὶ ἀποθανεῖν*, so as to want but little of even dying, to go so far as almost to die, to be within an ace of dying. *θεῖν*, infinitive absolute.

8. *b.* Perfect, pluperfect, and first aorist.

9. *οὕτω* before a consonant, *οὕτως* before a vowel.

LESSON XLVII.

14. *a.* *Βατράχοι δύο* two frogs *ἐν λιμνῇ ἐνεμοντο* were feeding in a marsh; *Ἰερούς δὲ* but in summer, *ξηρανθείσης τῆς λιμνῆς* on the marsh becoming dry, *ἐκεῖνην καταλιπόντες ἐπέζητουν ἕτεραν* they quitted it, and went in search of another.

b. *Καὶ δὴ* and accordingly *βαθεὶ περιετῦχον φρεᾶτι* they met with a deep well, *ὅπερ ἰδὼν* on spying which *ἄτερος ἑτέρῳ φησι* the one says to the other, "*Συγκατελθωμεν* let us descend together, *ὦ οὗτος* my good fellow, *εἰς τοδε τὸ φρεαρ* into this well."

c. Ὁ δὲ but the other ὑπολαβὼν εἶπεν answered and said, “ Ἄν οὖν if then καὶ τὸ εὐθαδὲ ὕδωρ the water here also ξηρανθῇ should dry up, πῶς ἀναβησομεθα; how shall we get up?”

15. Λεὼν a lion, ἀκουσας ποτε once on a time hearing βατραχοῦ a frog μεγα βῶωντος croaking loudly, ἐπεστράφη turned πρὸς τὴν φωνὴν towards the sound, οἰομενος supposing μεγα τι ζῶον εἶναι that it was some large animal; προσμεινας δὲ μικρὸν but after waiting a little, ὥς εἶδεν αὐτὸν when he saw it προελθόντα τῆς λιμνῆς come out of the marsh, προσελθὼν αὐτὸν κατεπατήσεν he went up to it and trod it to death.

N. φρέαρ, φρέατος.

A. βαθὺς.

P. ὄσ-περ.

V. 1. ξηραίνω. 2. κατα-λείπω. 3. ἐπι-ζητέω. 4. περι-τυγχάνω (32) (W. § 54, obs. 1). 5. ὀράω (25), cognates 12. 6. συγ-κατ-έρχομαι (53), cognates 8. 7. ὑπο-λαμβάνω (21). 8. ἀνα-βαίνω (6). 9. βοᾶω, βοήσω. 10. ἐπι-στρέφω²⁰. 11. προσ-μένω^{4π}.

4. = ὁ ἕτερος, ἄτερος, ἀτέρα, δᾶτερον, δᾶτέρου, ρας, ρου, ρφ, ρα, ρφ, &c.; plur. N. ἄτεροι, ἄτεραι, δᾶτερα; beginning like ὁ, ἡ, τὸ, with mark of crasis after δ.

6. ἂν when first word in a clause = ἐάν or ἤν; the potential ἂν (ἂν δυννητικὸν) is never the first word.

7. W. § 132, f.

8. “Duration of time” is put in the accusative both in Latin and Greek; “point of time” in Greek in the genitive, in Latin in the ablative, as, ξμείνα τρεῖς ἡμέρας, tres ipsos dies commoratus sum; θέρους καὶ χειμῶνος, æstate et hieme.

• LESSON XLVIII.

16. α. Λεὼν a lion καὶ οὐός and an ass καὶ ἀλωπηξ and a fox κοινωνίαν ποιησάμενοι made an agreement and ἐξῆλθον went out πρὸς ἀγρὰν to hunt.

b. Πολλῆς οὖν θήρας συλληφθείσης when much prey then had been collected together, προσεταξεν ὁ λέων the lion bade τῷ ὄνῳ the ass διελειν αὐτοῖς to divide it for them; ὁ δὲ but he τρεῖς μερίδας ποιησάμενος making three shares ἐκ τῶν ἰσῶν of equal size, προὔτρεπετο τοὺς urged them ἐκλεξασθαι to take their choice.

c. Καὶ ὁ λέων and the lion θυμωθεὶς being enraged, τὸν ὄνον κατέφαγεν devoured the ass; εἰτα then ἐκέλευσε τὴν αλώπεκα he bade the fox μεριζειν to make shares.

d. Ἡ δὲ but she σωρευσᾶσα after having heaped πάντα all εἰς μίαν μερίδα into one share, κατελίπεν ἑαυτῇ left for herself βραχὺ τι some small trifle.

e. Καὶ ὁ λέων and the lion πρὸς αὐτὴν εἶπε said to her, "Τίς who, ὦ βελτιστὴ O excellent one, ἐδίδαξε σε taught you οὕτω διαιρεῖν; to divide thus?" ἡ δ' εἶπεν but she said, "ἡ τοῦ ὄνου συμφορά the fate of the ass."

V. 1. ἐξ-έρχομαι (53), cognates 8. 2. συλ-λαμβάνω (21) (W. § 5, p. 135). 3. δι-αιρέω (1), cognates 1. 4. κατ-εσθίω (14). 5. κατα-λείπω. 6. διδασκω (89).

2. W. § 54, obs. 1.

4. a. κοινός, common. b. θυμός, rage. c. σῶρος, a heap. d. συμφέρω, to bear together to a point; a coincidence of circumstances; an occurrence, for good or bad, generally the latter.

5. Gk. Cd. App. 4.

6. d. ὁ δὲ, ἡ δὲ, οἱ μὲν, &c., are used to mark a *mutatio subjecti*, a change of doer or speaker; though in itself an article, in such phrases it becomes a personal or demonstrative pronoun.

7. If the digamma, F, or Greek *v* be prefixed to the Greek, it will nearly resemble the Latin for fox.

LESSON XLIX.

17. *a.* Νεβρος ποτε ειπεν a fawn once on a time said προς τον ελάφον to the stag, “Πατερ father, συ πεφῦκας you are by nature και μειζων both greater και ταχύτερος and swifter κυνων than dogs, και προς τουτοις and in addition to this φερεις you carry κεράτα ὑπερφύα enormous horns προς αμύναν for defence. τί δηποτ’ ουν why, I pray, then, ούτω τουτους φοβει; are you so afraid of them?”

b. Κάκεινος γελων ειπεν and he with a smile said, “Αληθη μεν ταυτα φηs, this that you say is true, τεκνον my child; ἐν δ’ οίδα but one thing I know, ὡς, επειδαν ακουσω that whenever I hear κυνος ὑλάκην a dog’s bark, αυτικα immediately εκφερομαι προς φυγην I take to flight, ουκ οιδ’ ὅπως I know not how.”

18. *a.* Κωνωψ a gnat, προς λεοντα ελθων ειπε went to a lion and said, “Ουτε φοβουμαι σε I am neither afraid of you, ουτε δυνατωτερος μου ει nor are you stronger than I. ει δε μη but if not, τί σοι εστιν ἡ δυνᾶμις; in what consists your strength? ὅτι ξυεις μεν τοις ονυξι because you tear with your nails, και δακνεις οδουσιν and bite with teeth? τουτο και γυνη ποιει this even a woman does τῷ ἀνδρι μαχομενη when fighting with her husband.

N. 1, 2, 7, 8. Gk. Cd. App. 2. 3. W. § 29. 4. G. κώνωπος. 5. δυνξ.

A. 1. Gk. Cd. App. 4. 2. ταχύς. 3. ὑπερφύης, ἐς. 4. δυνάτης.

V. 1. φύω (W. § 94). 2. φέρω (33). 3. See Lesson XLIV. 2. 4. γινώσκω, after cognates. 5. ἐρχομαι (53), cognates 8.

2. *a.* ὑπὲρ-φύσις, beyond the average nature. *b.* κῶνος, a cone; ὤψ, the face, peaky-faced, pointy-nosed.

3. W. § 35, § 29.

9. See Lesson XLI. 7.

4. W. § 31. *b.* obs. 1.

10. See Lesson XXIV. 3.

7. See ἀκούω (2), W. § 177, *b.*

LESSON L.

18. *b.* “Εγώ δε ὑπαρχω but I am from the first
 λαν σου ισχυροτερος much stronger than you ; *ει δε*
 θελεις but if you wish, *ελθωμεν και εις πολεμον* let us
 come even to war (about it).”

c. *Και σαλπίσας* so after sounding his trumpet
 ὁ κωνωψ *εν-επ-ηγετο* the gnat bore down upon him,
δακνων stinging *τα ατρίχα προσωπα* the hairless
 parts of the face *περι τας ῥινας* αυτου about his
 nostrils ; ὁ δε λεων but the lion *κατελῦεν ἑαυτον* tried
 to free himself *τοις ιδιοις ονυξι* with his own claws,
ἕως οὐ ηγανακτησεν until he got angry.

d. Ὁ κωνωψ δε but the gnat, *νικησας τον λεοντα*
 after conquering the lion, *και σαλπίσας* and sounding
 his trumpet, *και επινίκιον ᾄσας* and singing a song of
 victory, *επτάτο* flew away.

e. *Εμπλακεις δε* but getting entangled *αραχνης*
δεσμῳ in a spider's web, *εσθιομενος* while being
 devoured *απωδυρετο* he lamented bitterly, ὅτι *μεγι-*
στοις πολεμων that though fighting with the greatest,
απωλετο he was killed ὑπο *ευτελους ζωου* by an
 insignificant animal, *της αραχνης* the spider.

N. ἡ ῥις, the nose ; αἱ ῥινες, nares, the nostrils.

V. 1. σαλπίζω. 2. ἐν-επ-άγω. 3. δάκνω (10). 4. ἄγανακτέω. 5.
 αἰδῶ, ᾄδω ; fut. αἰέσομαι, ᾄσομαι ; Attic, ᾄσω. 6. ἵπτάμαι¹⁴ (155).
 7. ἐμ-πλέκω (W. p. 64). 8. ἐσθίω (14). 9. ἀπ-οδύρομαι. 10. ἀπ-όλλυ-
 μαι (47).

2. Lesson XXXV. 9.

3. ἔρχομαι (53), cognates 8. Subj. = imperat. *veniamus*.

4. α. ἄ, not ; ὁπλῆ (Gk. Cd. App. 2), hair. b. σάλπιγξ, a trumpet.
 c. ἄγαν, excessively, violently ; to feel violent pain or annoyance. d. ἐπι
 and νίκη, song upon or after victory. e. δέω, to bind.

6. Lesson IX. 7.

7. See above ; ode, through φδῆ = αἰοδῆ.

8. ἵπτάμαι (155), πέτομαι (167) ; the latter is the only Attic form ; the
 former occurs in later writers.

10. *Perdo* (46), *pereo* (47).

LESSON LI.

19. *a.* Κολοῖος a jackdaw, ἰδὼν seeing ἐν τινὶ περιστέρωνι in a dovecote περιστέρας some pigeons καλῶς τρεφόμενας well fed, λευκᾶνας ἑαυτὸν ἡλθεν whitened himself and came, ὥς μεταληψόμενος intending to partake καὶ αὐτὸς himself also τῆς αὐτῆς διαίτης of the same diet.

b. Αἶ δε but they μεχρι μὲν ἡσυχάζεν as long as he held his tongue, οἰομεναι thinking περιστέραν αὐτὸν εἶναι that he was a pigeon, προσιεντο admitted him amongst them.

c. Ἐπει δε ποτε εφθεγξατο but when once he cawed, τῆνικαυτα then γνουςαι ascertaining τὴν αὐτοῦ φύσιν his nature, ἐξηλασαν παιουςαι they expelled him with blows (by beating him).

d. Καὶ ὁς so he, ἀποτύχων failing to get τῆς ἐνταυθα τροφῆς his food there, ἐπανηκε παλιν went back again πρὸς τοὺς κολοίους to the jackdaws.

e. Κάκεινοι and they, οὐκ ἐπιγνοντες αὐτὸν not recognising him διὰ τὸ χρῶμα on account of his colour, τῆς μὲν μεθ' αὐτῶν διαίτης ἀπειρξάν kept him off from feeding with them, ὥστε δυοῖν ἐπιθυμήσαντα so that desirous of two things, μηδετέρας τυχεῖν he gained neither.

V. 1. ὁράω (25), cognates 12. 2. λευκαίνω. 3. ἔρχομαι (53), cognates 8. 4. μετα-λαμβάνω (21). 5. προσ-ιημι⁹ (41), active rare. 6. φθέγγομαι. 7. γινώσκω (9), cognates 4. 8. ἐξ-ελαύνω⁴ (13). 9. ἀπο-τυγχάνω (32). 10. ἐπὶ-ἀνὰ-ἤκω. 11. ἀπείργω.

2. W. § 97.

3. τρέφω, δρέψω, τέτροφα¹³, τέτραμμαι¹⁷, ἐτράφην²²; root τρέφ-; add σω for the future τρέφ-σω; as an aspirate cannot stand before σ, it becomes τρέπ-σω or τρέψω, and the aspirate is transferred to the τ, hence δρέψω.

So *ἔχω*, future *ἔχ-σω*, *ἔκ-σω* or *ἔξω*, *ἔξω*. So also the root *τριχ*, *hair*, taking *σ* in the nominative singular and the dative plural, passes from *τριχ-ς*, *τριχ-σι*, through *τριχ-σι*, *τρικ-ς*, or *τριξ*, *τριξι*, into *τριξ*, *τριξι*. (See Gk. Cd. App. 2.) In a similar way the root of *ταχ-ύς*, taking *σ* in the comparative, becomes successively *τάχ-σων*, *τάκ-σων*, or *τάξων*, and *δάσων*. So *Fuchs* in German, is pronounced very nearly like the English *fox*, from the difficulty of pronouncing an *aspirate* before a *sibilant*.

4. Lesson IV. 3.

5. *καὶ ὅς* — *ὅς* here is a personal pronoun (virtually the nominative of *ὅς*, *οἷ*, *ἐ*); it is never used except with *καὶ* or *δέ*; the plural is *καὶ οἱ*; it always marks a *mutatio subjecti*, or change of agent or speaker, as here. It is also used, in reporting conversations, in the phrase *ἡ δ' ὅς*, *said he* (answering to *ἦν δ' ἔγω*, *said I*); and it is retained even when the proper name of the speaker is given; as, *ἡ δ' ὅς ὁ Γλαύκων*, *quoth Glauccon*.

6. *εἴργω*, *excludo*; *εἴργω*, *includo*; both are later forms of *ἐργω* and *ἐέργω* in Homer.

7, e. W. § 132, e and g, obs. 1.

8. *ὥστε* (= in Latin, *ita ut*, with the subjunctive), with the infinitive to express a tendency or purpose; with the indicative, if the result has actually taken place; *ὥστε δοῦναι*, *ὥστε ἔδωκεν*, *ὥστε μὴ διδόναι*, *ὥστε οὐκ ἡδύνατο*.

LESSON LII.

20. a. *Ονος αγριος* a wild ass *ονον ιδων ἡμερον* seeing a tame ass *εν τινι ευηλιω τοπω* in a sunny place, *προσελθων αυτον εμακαριζε* came up and congratulated him *επι τη τε ευεξια* both upon the excellent condition *του σωματος* of his body, *και τη απολαυσει* and upon his enjoyment *της τροφης* of his food.

b. *Ὑστερον δε* but afterwards, *ιδων αυτον* on seeing him *αχθοφορουντα* bearing a burden, *και τον ονηλατην* and the donkey-driver *οπισθεν επομενον* following behind, *και παιοντα αυτον* and beating him *ροπαλοις* with sticks, *εφη* he said:

c. “ *Αλλ' εγωγε* well, I for my part, *ουκετι σε ευδαιμονιζω* no longer think you happy, *ορω γαρ* for I see *ως ουκ ανευ κακων μεγαλων* that not with-

out great evils *την ευδαιμονιαν εχεις* do you get your happiness.

V. 1. *δρῶ* (25), cognates 12. 2. *προσ-έρχομαι* (53), cognates 8.
3. *ἔπομαι*, *ἔψομαι*, *εἰπόμην*⁹, *ἔσπόμην*¹⁴, like *ἔχω*, *εἶχον*, *ἔσχον* (15).

2. Verbs in *-ίζω* generally mean *to make*; as, *πλουτίζω*, *to make wealthy*; in these words it means *to pronounce blessed, fortunate, happy* (*μῆκαρ, ὀλβιος, εὐδαίμων*).

3. a. *εὖ-ἔχω*. b. *ἀγρός*, a field, wild, running about the fields. c. *ἄχθος*, a burden, *φέρω* (33). d. *ὄνος*, *ἐλαύνω* (13). e. *εἰ, δαίμων*, deity.

4. *I for my part, equidem.*

END OF PART VIII.

PART IX.

VOCABULARY TO ANACREON.

[“ Anacreon, one of the principal Greek lyric poets, was a native of the Ionian city of Teos, in Asia Minor. He lived a good deal at the courts of Polycrates, tyrant of Samos, and Hipparchus, tyrant of Athens, where he associated with Simonides. He died about B. C. 478, aged 85, choked, it was said, by a grape-stone. A few genuine fragments of his poetry remain. The odes attributed to him are now universally admitted to be spurious.”—*Smith, Dict. of Biog.*]

LESSON LIII.

1. Θέλω, to wish; λέγω, to speak of; Ἀτρεΐδαι, the sons of Atreus, Agamemnon and Menelaus. 2. ᾄδω, to sing of (lesson LV. 5). 3. βάρβιτος = λύρα, lyre; χορδή, string. 4. ἔρως, love, Cupid; μῦνος = μόνος, only; ἤχέω, to sound forth. 5. ἀμείβω⁴, to change; νεύρον, a string; πρῶην, lately. 6. ἅπας, altogether, the whole. 7. καὶ-ἐγὼ, ᾄδω², ἀθλος = ἀεθλος, victorious struggle. 9. ἀντιφωνέω, to echo back. 10. χαίρω, farewell, λοιπὸν, for the future. 11. ἥρως, a hero.
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LESSON LIV.

1. Φύσις, nature; κέρας, a horn; ταῦρος, a bull.
 2. ὄπλῃ, a hoof; δίδωμι, to give; ἵππος, a horse.
 3. ποδ-ωκία, swiftness of foot (fr. ποὺς and ὤκυσ, swift); λαγῶς, a hare. 4. χάσμα, an open mouth (fr. χαίνω, to gape); ὀδούς, a tooth. 5. ἰχθὺς, a fish; τὸ νηκτὸν, the power of swimming (νέω). 6. ὀρνέον, a bird; πέτομαι, to fly. 7. φρόνημα, wisdom (φρῆν, mind). 8. οὐκέτι, no longer; ἔχω, to have. 9. κάλλος, beauty. 10. ἀντὶ, instead of; ἀσπίς, a shield; ἅπας, all. 11. ἔγχος, a spear. 12. νικάω, to conquer; σίδηρον, iron. 13. πῦρ, fire; καλός τις, somehow beautiful.

LESSON LV.

1. Μέσος-νύξ, mid-night; ὥρα, hour. 2. ὅτε, when; Ἄρκτος, the Great Bear; ἤδη, already; στρέφωμαι, to turn. 3. κατὰ χεῖρα, at the hand of, near to. 4. μέροψ, (articulate-speaking) man (fr. μερίζω-ὄψ); φύλον, a tribe. 5. κεῖμαι, to lie; κόπος, toil; δαμάω, to subdue. 6. τότε, then. 7. ἐφίσταμαι, to stand over. 8. θύρα, door; κόπτω, to knock at = ἀράσσω; ὄχευς, fastening (ἔχω). 9. κατασχίζω, to interrupt; ὄνειρος, dream. 10. ἀνοίγω, to open. 11. βρέφος, a child; φοβοῦμαι, to be afraid. 12. βρέχω, to wet; ἀσέληνος, moonless; ἀ, not; σελήνη. 13. πλανάομαι, to wander.

2. a. κέεται. b. θυρέων. c. ὀχῆας. d. κατα-σχίσω. e. Att. φοβοῦ, φοβήθητι.

3. The separation of the preposition from the verb by the interposition of

another word ; very common in Homer ; occasionally used by Herodotus, as ἀνά τε ἔδραμον ; Sophocles has ἐν δ' ἐμεστώθη πέδον, &c.

4. *δ. δαμάω*²⁰. *ε. ἐφ-ίσταμαι*¹⁷ (36). *φ. πλανάομαι*¹⁷.

5. *W. p. 72, obs. 8.*

6. *πλανῶ, to cause to wander ; πλανάομαι, to wander. πλανῶ*^{17, 18, 20}.

LESSON LVI.

1. Ἐλεέω, to pity. 2. ἀν-άπτω, to light ; εὐθὺ, straightway ; λύχνος, a candle. 3. ἀνοίγω, to open. 4. ἐσ-οράω, to behold ; φέρω, to bear ; τόξον, bow. 5. πτέρυξ, wing ; φαρέτρα, quiver. 6. καθίζω, to make sit down ; ἐστία, hearth. 7. παλάμη, palm of the hand. 8. ἀναθάλπω, to chafe, try to warm ; χάλιη, hair. 9. ἀπο-θλίβω, squeeze out ; ὑγρὸς, dripping ; ὕδωρ, water.

1. *α. ἐλεέω*⁴. *δ. ἀν-άπτω. c. W. p. 72, obs. 8.*

4. *W. § 123.*

LESSON LVII.

1. Κρύος, frosty cold ; μεθήμι, quit. 2. φέρε, come ! 3. πειράζω, to try. 4. βλάβεται = βλάπτεται, is damaged ; βρέχω, to wet ; νευρὰ, bow-string. 5. τανύω, to stretch. 6. μέσος, middle ; ἡπαρ, heart ; ὥσπερ, just like ; οἷστρος, gad-fly. 7. ἀν-άλλομαι, leap up ; καχάζω, to shout with laughter. 8. ξένος, friend ; συγχαίρομαι, rejoice with. 9. κέρας, horn = bow ; ἀβλαβής, unhurt. 10. καρδία, heart ; πονέω, to be pained.

1. *α. μεθ-ίημι*⁴ (41). *δ. πειράζω. c. βρέχω*²². *δ. συγ-χαίρω*²².

2. *α. τείνω, to stretch. δ. ἀ-βλάπτω, to hurt. c. πόνος, labour.*

3. *βλάβεται, only in 3rd sing.*

LESSON LVIII.

2. Γέρων, old. 3. λαμβάνω, to take; ἔσοπτρον, looking-glass; ἀθρέω, look at. 4. κόμη, hair, οὐκέτι, no longer. 5. ψιλὸς, bald; μέτωπον, forehead. 7. εἴτε . . . εἴτε . . . whether . . . or . . . ἀπέρχομαι, to depart. 9. μᾶλλον, rather. 10. πρέπει, it becomes; τερπνὸς, pleasant; παίζω, to sport. 11. ὅσῳ πέλας, the nearer comes; τὰ Μοίρας, the day of Fate.

2. α. ἐσ-όπτομαι (= ὁράω). β. μετὰ-ᾧψ.

4. Gk. Cd. after cognates.

5. καὶ τὰ λοιπὰ, = &c.

LESSON LIX.

1. Ὄταν, whenever; πίνω, to drink. 2. εὔδω, to sleep; μέριμνα, distracting care. 3. γόος, groan; πόνος, labour, pain. 4. τί μοι μέλει; what care I for? 5. θνήσκω, to die; μὲ δεῖ, I must; καὶ-ἂν = ἦν, even though; θέλω, to wish. 6. βίος, life; παλάομαι, to wander. 8. Λύαιος, Lyæus = Bacchus, ὁ λύων (loosening) τὰς μερίμνας.

1. α. W. § 177, β. πίνω (27), cognates 14.

2. α. μερίζω, *distracting cares*. β. λύω, *qui solvit curas*.

3. μέλομαι, more usually ἐπιμελέομαι.

5. δέω (88), note p.

6. βίον (W. § 142).

LESSON LX.

1. Ῥόδον, a rose. 2. κοιμάομαι, to sleep; μέλιττα, a bee. 3. ὁράω, to see; τιτρώσκω, to wound. 4. δάκτυλος, finger; πατάσσω, to strike. 5. ὀλολύζω, to lament. 6. τρέχω, to run; πέτομαι, to fly; Κυθήρα = Ἀφροδίτη = Venus. 8. ὀλλύμαι, to perish; καὶ-ἀπο-θνήσκω, to be dying. 10. ὄφεις, snake. 11. πτερωτός, winged; καλέω, to call. 12. γεωργός, husbandman. 13. κέντρον, sting. 14. πονέω, *a.* to cause pain; *b.* to feel pain. 15. πόσος; how much? δοκέω, to think. 16. ὅσους = πάντας οὓς, βάλλω, to strike.

1. *a.* Lull to sleep. *b.* Go to sleep.

2. *a.* τιτρώσκω (134). *b.* ὀλολύζω. *c.* τρέχω (31). *d.* ἐπετάσθην, *a* later form for the more Attic ἐπτόμην (167). *e.* ὀλωλα (47).

END OF PART IX.

PART X.

THE CHOICE OF HERCULES.

[This famous Apologue was written by Prodicus, of Ceos, a great sophist and lecturer at Athens, in the time of Aristophanes and the Peloponnesian War. He was alive in B. C. 400; the date of his death is unknown.

No verbs will henceforward be translated, the English of which can be made out from the "Card of Irregular Greek Verbs."]

LESSON LXI.

§ 1. Σοφὸς, wise; σύγγραμμα, composition; ὅσπερ, who; πλείστοι, very many; ἐπιδεικνύμαι (39), to display; ἀρετή, virtue; ἀπο-φαίνομαι, make a representation; ὧδέ πως, somehow thus; μιμνήσκομαι (159).

§ 2. Ἐκ παιδων, from boyhood; ἥβη, time of youth; ὀρμάομαι, to start; νέος, young; αὐτο-κράτωρ, one's own master, independent; γίγνομαι (50); δηλόω, to show; ὁδός, way; τρέπομαι, to turn; βίος, life; κακία, vice; ἐξ-έρχομαι, go out (53); εἰς ἡσυχίαν, quietly; κάθ-ημαι, sit down; ἀπορέω, to be in doubt, hesitate; ὁ-πότερος, which of the two, *uter*.

2. α. συγ-γράφω. β. αὐτὸς, *self*; κρατέω, to rule, be master of. γ. ἂ, *not*; πόρος, a way (out of a difficulty).

3. Vide Lesson LXXII. ad finem.

5. Gk. Cd. (47), (55), (87), (100), (127).

7. Accusative cognate (W. § 138).

8. When words governed by or modifying the substantive come between.
 11. *πότερος, τίς* in direct, *ὁ πότερος* and *ὅστις* in indirect, questions.
 12. As *ἀποροῦντα* is a present, and the whole scene is put graphically before the reader, the subjunctive is used; in regular historical narration, after a past tense, the optative would naturally follow. (W. § 155.)

LESSON LXII.

§ 3. *Φαίνομαι*, to appear; *πρόσ-εimi*, to approach; *ὁ ἕτερος*, the one; *εὐπρεπής*, comely; *ἐλευθέριος, ου*, generous; *φύσις*, nature; *κοσμέω*, to ornament; *καθαρότης*, purity; *ὄμμα*, eye; *αἰδώς*, modesty; *σχῆμα*, figure, person; *σωφροσύνη*, temperance, chastity; *ἔσθής*, garment; *λευκός*, white.

§ 4. *Τρέφω*, to feed up; *πολύς*, much-, *σὰρξ*, flesh; *ἀπαλότης*, softness; *καλλωπίζω*, to adorn; *χρῶμα*, complexion; *ὥστε*, so that; *ἐρυθρός*, ruddy, red; *τὸ ὄν*, reality, the actual fact; *δοκέω*, to seem; *φαίνομαι*, to appear; *ὀρθός*, erect; *ἀνα-πετάννυμι* (190), to open wide; *ὥρα*, beauty; *δια-λάμπω*, shine through; *κατα-σκοπέω*, to contemplate; *θαμὰ*, often = *πολλάκις*, *ἐπι-σκοπέω*, to look around (at people); *θεάομαι*, to be looking at; *σκιά*, shadow; *ἀποβλέπω*, to gaze.

1. *α. φαίνομαι, φανῶμαι*, or *φανήσομαι*, *πεφνηνα*¹², *ἐφάνην*²². *γ. τρέφω* (Lesson LI. 3). *τέτραμμαι* = *τέτραφμαι*.

2. *α. εὐ-πρέπω*, to shine. *β. καθαρός*, pure. *γ. σώφρων* (*ὁ σώζων τὴν φρένα*), one who keeps his mind sound by self-control. *δ. ἔω* or *ἔννυμι*, to clothe. *ε. ἀπαλός*, soft to the touch, from *ἅπτομαι*, to touch. *γ. καλός*, fair; *ὤψ*, face.

4. *φαίνω*, to show, make to appear; *φαίνομαι*, to appear.

5. Accusative of reference (W. § 142).

7. Lesson LI. 8.

8. Lesson XXIV. 3.

10. Lesson XXXV. 9.

11. To look off or away from everything but one, and so to concentrate your gaze upon that one; cf. Heb. xii. 2, *ἀφορώμετες ἐς τὸν Ἰησοῦν*, looking (earnestly) to Jesus.

LESSON LXIII.

§ 5. Γίγνομαι (50); πλησίον, near; πρόσθεν, first; φημί, to mention (44); τρόπος, way; φθάνω (34); βούλομαι (49); προσ-τρέχω (32).

§ 6. Ἀπορέω (see § 2), ποῖος = ὁπότερος (§ 2); ἡδύς, sweet; ῥάδιος, easy: ἄγω, to lead; τερπνός, pleasant; οὐδεὶς, none; ἄγευστος, without tasting; τὰ χαλεπὰ, difficulties, troublesome things; ἄπειρος, without experiencing; δια-βιόω, to spend one's whole life.

§ 7. Πόλεμος, war; πράγματα, business; φροντίζω, to think of, care for; σκοποῦμαι, to consider; διάγω (τὸν βίον), to spend one's life (Lat. *degere vitam*); κεχαρισμένος, gratifying; σιτίον ἢ ποτόν, anything to eat or drink; εὐρίσκω (16).

1. a. ῥηθεῖσαν, φημι²⁰ (44). c. W. § 80, p. 99. f. τρέπω²³. h. = φροντῖσεις. i. εὐρίσκω (16), cognates 11.

2. a. ἀ-γεύομαι, to taste. b. ἀ-πειράομαι, to experience. c. σῖτος, corn. d. πίνω, to drink.

3. a. πλησίον, πλησιαιτέρον, πλησιαιτάτα. b, c, d, e. Gk. Cd. Ap1. 4.

4. πλησίον and ἐγγύς, near, govern a genitive.

5. ὁ αὐτός, idem; αὐτός ὁ, ipse (W. § 142).

7. ἐὰν ποιήσῃ¹¹⁷, if you will make, should you make, implying probability; εἰ ποιήσεις, if you will make, implying certainty; εἰ ποιήσεις, if you were to make, implying possibility.

9. What could you find, or what can you find, nearly the same as τί εὐρήσεις, what will you find, which is a little more positive in its assertion; ἄν is not used with the future indicative.

LESSON LXIV.

§ 7. Τέρπομαι = εὐφραίνομαι, to be delighted; ὁσφραίνομαι, to smell; ἅπτομαι, to touch; ἡδομαι, to be pleased; παιδικὰ, favourites; ὁμιλέω, to associate

with; *μαλακῶς*, softly, luxuriously; *καθεύδω*, to sleep; *ἀπόνως*, without trouble; *τυγχάνω* (32), to gain.

§ 8. *ὑποψία*, suspicion; *σπάνις*, want; *φόβος*, fear; *τὸ . . . πορίζεσθαι*, the providing yourself with; *πονέω*, to labour; *ταλαιπωρέω*, to undergo hardships; *ψυχὴ*, soul; *ἐργάζομαι*, to work; *χράομαι*, to use; *ἀπ-έχομαι*, to refrain from; *ὅθεν*, whence; *δυνατὸς*, possible; *κερδαίνω*, to gain; *πανταχόθεν*, from all quarters; *ὠφελέομαι*, to benefit oneself; *ξύν-ειμι*, to associate with; *ἐξουσία*, privilege, power; *παρέχω*, allow.

1. *α. δράω* (25), cognates 12. *β. τέρω*²⁰³. *γ. ἥδομαι*. *δ. τυγχάνω* (32). *ε. γίγνομαι* (50). *φ. σπάνις*. *γ. ἔγωγ*⁷⁷. *η. χράομαι, χρήσομαι, κέχρημαι, ἐχρησάμην*. *ι. κερδαίνω*⁴⁶. *κ. ξύν-ειμι, to be*.

2. *α. ὁμοῦ, together*; *ἰλη, a crowd*. *β. ὑπ-όπτομαι*, root of *ὄψομαι*, future of *δράω*, to look out from under the eyebrows; Latin, *suspicio*. *γ. A collateral form of ταλάπειρος, from τλήμι, to bear, πείρα, a trial*. *δ. ἐξεστι, it is allowed*.

3. W. § 97.

4. Lesson XXXV. 9.

5. See W. § 161.

6. See note on *τρέφω* (Lesson LI. 3).

7. *παρέχω ἐξουσίαν (τοῦ) ὠφελείσθαι*, is equivalent to *ἐπιτρέπω ὠφελείσθαι*; as in *ὁμῖν ἐπιτρέπω κρίναι, I leave it to you to judge*.

LESSON LXV.

§ 9. *εὐδαιμονία*, happiness; *μισέω*, to hate; *ὑπο-κορίζομαι*, to nickname.

§ 10. *Ἦκω*, I am come; *εἰδώς, οἶδα*^π; *γεννάω*, to beget; *παιδεία*, childhood; *κατα-μανθάνω* (23); *ἐλπίζω*, to hope; *τράποιο* (see § 2); *σφόδρα*, very; *σεμνὸς*, noble; *ἐγάτης*, a doer; *ἐντίμος*, esteemed; *ἐπ' ἀγαθοῖς*, for goodness; *δια-πρεπής*, distinguished.

1. *α. προσ-έρχομαι* (53), cognates 8. *β. γιγνώσκω*¹² (9), and after cognates. *γ. κατα-μανθάνω* (23). *δ. γίγνομαι* (50). *ε. Lesson LXII. 1.*

2. *α. εἰ, well*; *δαίμων, deity, fate*. *β. ὑπὸ, a diminutive preposition*

(W. § 199, *ad finem*); κόρη, a little girl — 1. to call by endearing names; *νητάριον καὶ φάττιον ὑπεκορίζετο*, he would coaxingly call me his little duck and his little dove; 2. to call a bad thing by a fair name, *honestum nomen vitio prætereundum*; 3. to call a good thing (or as here, one who lays claim to be good) by a bad name, to depreciate, disparage. c. διὰ, among or beyond others; *πρέπω*, to shine. d. τιμή, honour.

4. Gk. Cd. after cognates.

6. *Interea*, i. e. *inter ea*.

8. *For*, with a view to.

LESSON LXVI.

§ 11. Ἐξαπατάω, to deceive; *προοίμιον*, musical prelude; *ἡδονή*, pleasure; *ἥπερ*, just as; *δια-τίθημι* (37), to order, dispose; *τὰ ὄντα* (see § 4); *διηγέομαι*, enumerate; *ἀλήθεια*, truth.

§ 12. Ἄνευ, without; *ἐπιμέλεια*, carefulness; *ἴλεως*, propitious; *θεραπευτέον*, one must worship, attend to; *αγαπάω*, to love; *εὐεργετητέον*, one must benefit; *ἐπιθυμέω*, to desire; *τιμάω*, to honour; *ὠφελήτέον*, one must assist; *ἡ Ἑλλάς*, Greece; *ἀξιόω*, to claim (as a right), demand; *ἐπ' ἀρετῇ*, for virtue; *θαυμάζω*, to admire; *πειρατέον*, one must endeavour; *εὖ ποιέω*, to benefit.

1. a. *δια-τίθημι* (37). b. *δίδωμι* (38). c. *ἀξιόω*.

2. a. *πρὸς, ὁδός, a path; an introduction, prelude* to a piece of music; Attic form *φροῖμιον*, the aspirate coming from the β. b. *ἡδύς, sweet*. c. *ἐπὶ, μέλομαι, to care for*. d. *θεράπων, an attendant; θεραπεύω, to act as an attendant, to attend to, serve*. e. *εὖ-ἐργάζομαι, to do, or ἐργον, a deed*. f. *ὠφελήτέον* (Vocabulary to Lesson LXIV.). g. *πειράομαι, to endeavour*.

3. W. § 139.

5. "*Nil sine magno vita labore dedit mortalibus*" (Sat. I. ix.).

7. *εἴτε . . . εἴτε, either . . . or; οὔτε . . . οὔτε, neither, nor*, when two things are equally denied.

9. W. p. 49, obs. 1.

10. W. § 166.

12. *πειθομαι, to believe*, governs a dative; *πείθω, to persuade*, governs an accusative; the verbal from both is the same, *πειστέος, ᾧ, ον*.

LESSON LXVII.

§ 13. Γῆ, earth; καρπὸς, fruit; ἄφθονος, abundant; βοσκήματα, cattle; οἶμαι, to think; δεῖ, it is fit; πλουτίζομαι, to acquire wealth; ἐπιμελητέον, one must attend to; ὀρμάω, to be eager; αὔξω = αὔξάνω (5); δύναμαι (51); ἐλευθερώω, to free; ἐχθρὸς, enemy; χειρόομαι, to get into one's power; τέχνη, art; ἐπιστάμαι, to know scientifically; μαθητέον, one must learn; ὅπως, how; ἀσκητέον, one must practice; γνώμη, the mind, judgment; ὑπηρετέω, to serve; ἐθιστέον, one must accustom; γυμναστέον, one must exercise; ἰδρὼς, sweat.

1. *b.* δύναμαι (51). *b.* ἐκ-ίσταμαι (151). *b.* ἀ, not; φθόνος, envy, in ungrudging abundance. *b.* βόσκω, to feed. *c.* χειρόομαι, to get into one's hands. *d.* ὑπ-ηρέτης (ὑπὸ, ἐρέσσω), one who rows under (we should say behind) another; one who backs another in any matter, an assistant. *e.* ἐπιμελέομαι, to take care of. *f.* μανθάνω, to learn. *g.* ἀσκέω, to practice. *h.* ἐθίζω, to accustom. *i.* γυμνάζω, to exercise.

8. Infinitive, preceded by the accusative, δεῖ με ποιεῖν.

9. W. § 166.

LESSON LXVIII.

§ 14. Ὑπο-λαμβάνω (21), to reply; ἐν-νοέω, to reflect; χαλεπὸς, difficult; μακρὸς, long; εὐφροσύνη, mirth, joy; διηγέομαι, to lead along; βραχὺς, short.

§ 15. Τλήμων, daring wretch; οἶσθα (fr. οἶδα); τούτων ἕνεκα (after its case), on account of these things; πράττω, to do; ἥτις (fr. ὅστις, who), inasmuch as you; ἐπιθυμία, appetite; ἀναμένω, wait for; πρὶν, before; ἐπιθυμέω, to have an appetite; ἐμπίπλῃσαι πάντων, you fill yourself with everything (171,

note); *πεινάω*, to be hungry; *διψάω*, to be thirsty; *ἐσθίω* (14); *πίνω* (27); *ἵνα*, in order that; *ἡδέως*, pleasantly; *φάγῃς* (14); *ὄψοποιός*, fine cook (*μάγειρος*, a plain cook); *μηχανάομαι*, contrive for oneself; *οἶνος*, wine; *πολυτελής*, expensive; *παρα-σκευάζομαι*, provide oneself with; *θέρους*, summer; *χιών*, snow; *περι-θέω*, to run about; *ζητέω*, seek.

1. *a. ὑπο-λαμβάνω* (21). *b. γινώσκω*¹², and after cognates. *c. ἐμπλήμι* (171), and note. *d. ἐσθίω* (14). *e. πίνω* (27).

2. *ἐν-νοῦς*, *mind*.

3. *τλήμι*, to endure hardships. *c. ὅσον*, anything eaten with bread, as fish. *d. πολὺς*, τέλος, toll, pay.

6. Generally after its genitive.

9. *W. § 44, obs. 2.*

10. *πρὶν*, *a.* the general notion, without limitation, *πρὶν ἔλθεῖν*, before coming.

β. Indicative of past time; *πρὶν ἦλθον*, before I came.

γ. Subjunctive, always preceded by a negative, and with *ἂν*; *ταῦτ' οὐ ποιήσω, πρὶν ἂν ἔλθω*, I will not do this until I shall have come.

δ. The same, in the oratio obliqua, is expressed by the optative, without *ἂν*; *οὐκ ἔφη τοῦτο ποιήσειν πρὶν ἔλθοι*, he said he would not do this till he should come.

12. *W. § 155.*

13. *W. § 131, a.*

14. *W. § 44, obs. 1.*

LESSON LXIX.

§ 16. *Καθ-υπνός*, sleep soundly; *στρωμναί*, bed-clothes; *μαλακός* (§ 7); *κλίνη*, couch; *ὑπόβαθρον*, carpet; *οὐδὲν ἔχω ὃ τι ποιῶ*, I have nothing to do; *ὕπνος*, sleep; *ἐπιθυμέω*, to desire.

§ 17. *Ἀθάνατος*, immortal; *ἀπορρίπτω*, to cast forth; *ἀτιμάζω*, to dishonour; *ἄκουσμα*, thing to hear of; *ἔπαινος*, praise; *ἀν-ήκοος εἶ*, you never hear; *θεάμα*, a sight; *ἀθέατος*, you never see; *πώποτε*, ever yet; *θεάομαι*, to see.

1. *a.* ἀπορρίπτω¹⁷. *b.* Δέδομαι¹⁷.
2. *a.* κατὰ-θννος, *sleep*. *b.* στρώννυμι (196), ὑπὸ-βαίνω (6). *d.* ἀ-τιμή, *honour*. *e.* ἄ, *not*; ἄν before a vowel; ἀκούω (2). *f.* See above, 1. *b.*
3. See W. § 155.
4. Gk. Cd. 4, δ.; *b.* no.
5. A predicate; if it had been an epithet, the Greek would have been τὰς μαλακὰς στρωμνὰς, *the soft blankets*; or τὰς στρωμνὰς τὰς μαλακὰς, in which the adjective is emphatic. In the proposition αἱ στρωμναὶ εἰσὶ μαλακαὶ, αἱ στρωμναὶ is the subject, εἰσὶ the copula, μαλακαὶ the prædicate. When subjoined to παρασκευάζεις, the article remains with στρωμνὰς; μαλακὰς τὰς στρωμνὰς παρασκευάζεις in a different order would have the same meaning.
6. *a.* *The New Testament*, with no particular emphasis on either word.
b. *The New Testament*, with a slight emphasis on the adjective.
c. *The Testament (is) new, new (is) the Testament.*
d. *The New Testament*, with a strong emphasis on the adjective; *the New*, as opposed to the *Old, Testament.*
7. Because, if an adjective comes after an article and noun, the adjective must also have an article, as in 4.
8. διὰ τοῦ, *per*; διὰ τὸ, *propter, labore*m.
10. Perfect, pluperfect, and first aorist.

LESSON LXX.

§ 18. Πιστεύω, to believe; δέομαι, to request; ἐπαρκέω, to assist; εὖ φρονέω, to be wise, be in one's senses; θιάσος, band of revellers; τολμάω, dare; ἀδύνατος, powerless; πρέσβυς, old; ἀνόητος, senseless; ἀ-πόνος; λιπᾶρὸς, sleek and fair; νεότης, youth; ἐπί-πονός, with trouble; αὐχμηρὸς, squalid; γῆρας, old age; περάω, to pass; αἰσχύνομαι, to be ashamed of; βαρύνομαι, to be weighed down by; δια-δραμόντες (31); ἀποτίθεμαι, to put off.

§ 19. Σύν-ειμι (§ 8); θεῖος, divine; χωρὶς, without.

1. γῆρας (W. § 29, obs. 1). *c.* δια-τρέχω (31). *d.* ἀπο-τίθημι¹⁴ (37), cognates 26.

2. *a.* ἄ, *not*; νοῦς, *mind, sense*. *b.* αὔω, *to dry up*.

5. W. § 44, obs. 1.

9. W. § 30, *c.*

LESSON LXXI.

§ 20. Τιμάω (§ 12); προσήκει, it is fitting (τιμᾶσθαι); ἀγαπητὸς, beloved; σύν-εργος = συλλήπτρια, assistant; τεχνίτης, artizan; πιστὸς, faithful; οἶκος, house; δεσπότης, master; εὐμενής, kind; παραστᾶτις, comrade (fem.); εἰρήνη, peace; βέβαιος, firm; σύμμαχος, ally; κοινωνὸς, sharer in.

§ 21. Ἀπράγμων, toil-less; σίτων καὶ ποτῶν (§ 7); ἀπόλαυσις, enjoyment; ἀνέχομαι, to endure, hold out; ἐπιθυμέω (§ 15).

§ 22. Ὑπνος (§ 16); πάρειμι, to come to; ἄμοχθος, one who labours not; ἀπολείπω τι, to fail to gain a thing; ἄχθομαι, to be discontented; μεθ-ίημι, to leave off; τὰ δέοντα, one's duty.

1. α. μεθ-ίημι¹ (41). β. τὸ δέον, part. of δεῖ (88), note.

2. α. εἶ, μένος, mind, feelings. β. συλ-λαμβάνομαι, feminine of συλλήπτῃς. γ. πίνω (27).

4. The full phrase would be παρ' οἷς προσήκει τιμᾶσθαι.

6. τίθημι. (See Aor. 1.)

7. Gk. Cd., page 1, note k.

8. W. § 177, b.

LESSON LXXII.

§ 23. Ἐπαινος, praise; χαίρω (137); γεραίτερος (compar. of γέρων), old; τιμὴ, honour; ἀγάλλομαι, to take pride in; παλαιὸς, old; πράξις, deed; μέμνηνται (§ 159); ἡδομαι, to be pleased; ἀγαπητὸς, beloved; τίμιος, honoured; πατρίσιν, by their πατρίδες; πατρίς, native country, fatherland.

§ 24. Πεπωμένος, fated, appointed, allotted; τέλος, end; λήθη; forgetfulness, oblivion; ἀ-τιμὴ; κείμαι,

to lie; *μνήμη*, memory; *τὸν ἀεὶ χρόνον*, for all time; *ὑμνέω*, to celebrate; *θάλλω*, to flourish.

§ 25. *Τοιοῦτος*, such; *τοκεὺς*, parent; *ἔξεστιν*, it is permitted; *δια-πονέω*, to accomplish toil; *μακαριστὸς*, enviable; *κέκτημαι*, to have acquired = to possess (fr. *κτάομαι*, to acquire).

§ 26. *Οὕτω πως*, somehow thus, in some such way as this; *διώκω*, to pursue; *παιδευσις*, instruction.

Κακότης = *κακία*; *ἰλᾶδόν*, in a mass; *αἰρέομαι*, to take for myself = to choose; *ἔστιν* = *ἔξεστιν* (24); *ῥηΐδιως* = *ῥαδίως*, easily; *λεῖος*, smooth; *ἐγγύθι*, near; *ναίω*, to dwell; *ἰδρὼς* (§ 13); *προπάροιθεν*, before; *τίθημι* (§ 4); *ἀθάνατος* (§ 17); *ὄρθιος*, steep; *οἶμος*, path; *τρηχὺς* = *τρᾶχὺς*, rough; *ἐπὴν* = *ἐπεὰν*, whenever; *ἰκνέομαι* (54); *ἄκρον*, summit; *ἔπειτα*, then; *πέλω* = *εἰμὶ*, poet.; *πὲρ* (enclitic), although.

1. *ῑ. κείμαι*, *κείσομαι*, *ἐκείμην*⁹. *ῑ. αἰρέω* (1). *ῑ. τίθημι* (37). *ῑ. ἰκνέομαι* (54).

2. *ῑ. αἶνος ἐπὶ τινι*, a song or tale over or upon a person. *ῑ. Only used in the perfect, πέπρωται, it is fated.* *ῑ. τίκτω* (132). *ῑ. διὰ, πόνος*, labour. *ῑ. εἶδ, δαίμων*, deity, fate. *ῑ. ἱλη*, a band.

4. *W. § 177, b.*

6. *ἔστιν* (= *ἔξεστιν*, and then always paroxytone), it is allowed, it is possible, takes an infinitive.

7. *αἰρέω*, to take; *αἰρέομαι*, to take for yourself, to choose.

10. *ῑ. κακία.* *ῑ. ἐγγὺς.* *ῑ. οἰκεῖ.* *ῑ. ἐπεὰν.* *ῑ. ἐστὶ.* *ῑ. οὐσα.*

END OF PART X.

PART XI.

BATTLE OF CUNAXA.

[Cyrus, the younger, the second of the four sons of Darius Nothus, king of Persia, and of Parysätis, was appointed by his father commander of the maritime parts of Asia Minor, and satrap of Lydia, Phrygia, and Cappadocia (B. C. 407). His elder brother, Artaxerxes Mnemon, ascended the throne B. C. 404; to which Cyrus also laid claim, at the suggestion of Parysatis, as having been born after the accession of Darius. He was arrested by Artaxerxes, condemned to death, but spared on the entreaties of his mother, and sent back to his satrapy, where he instantly began making preparations to dethrone his brother, giving out, however, that he was intending to march against the robbers of Pisidia. Quitting Sardis in the spring of B. C. 401, and having marched through Phrygia and Cilicia, he entered Syria, through the celebrated passes near Issus, crossed the Euphrates at Thapsacus, and marched down the river to the plain of *Cunaxa*, 500 stadia from Babylon. Artaxerxes, having been informed by Tissaphernes of his designs, was prepared to meet him. The battle at first was altogether in favour of Cyrus. The details, however, can be learned from the following extract from Xenophon's '*Ἀνάβασις* (*march inland*), in which he narrates the expedition of Cyrus, the battle of Cunaxa, and the famous retreat of the 10,000 Greeks, at first under the generalship of Clearchus, then of himself. The latter part of the story is sometimes called the *Κατάβασις*. — *Smith, Dict. of Biog.*]

LESSON LXXIII.

§ 1. ἤδη, already; ἀγορά πλήθουσα, (time of) full market; πλησίον, near; σταθμός, halting-place, stage; ἔνθα, where; μέλλω, to intend; κατα-λῶ, to halt; ἡνίκα, when; πιστός, faithful, trustworthy; προφαίνομαι, to appear, come in sight; ἐλαύνω, to ride; ἀνὰ κράτος, at full speed; ἰδρώ, to be in a

sweat; ἐντυγχάνω, to meet; βοάω, to shout; βαρ-
βαρικῶς, in any language not Greek, here, in Per-
sian; Βασιλεὺς, without the article = the king of
Persia; παρασκευάζω, to prepare.

§ 2. Τάραχος, confusion; αὐτίκα, immediately;
δοκέω, to think; καὶ πάντες δὲ, and all in fact, and
all the rest too; ἄτακτος, not drawn up in battle
array, in disorder; ἐπι-πίπτω (28), to fall upon.

§ 3. Κατα-πηδάω, jump down; ἄρμα, chariot;
θώραξ = lorica, breast-plate; ἐνδύω, to put on; ἀνα-
βαίνω, to mount; παλτὸν, javelin; παρ-αγγέλλω, to
pass on orders; ἐξ-οπλίζω, to arm thoroughly; καθ-
ίσταμαι, to take one's place; τάξις, rank.

§ 4. Σπουδὴ, haste; δεξιὸς, right; κέρας, wing (of
an army); ἐχόμενος, next; εὐώνυμος, left.

§ 5. Ἴππεὺς, horseman; χίλιοι, 1000; πελταστικὸν,
(body of) targeteers; ὑπαρχος, lieutenant.

1. *b.* ἐπι-πίπτω (28). *c.* ἀνα-βαίνω (6).

2. *a.* Ἰστημι, to cause to halt. *b.* εὐ-δνομα, an euphemistic (i. e. good instead of the naturally bad) name for the left hand, omens from that quarter being unlucky; so, to avoid an unlucky word, the left hand is called εὐώνυμος instead of δυσώνυμος, and ἀριστερὰ, from ἄριστος. *c.* πελτῇ, a light leathern shield.

3. It is followed by future, present, aorist; but of these the last is the rarest (for the augment, see W. § 53, obs. 2).

5. Lesson IX. 7.

7. Reflexive pronoun, after ἐπιπεσεῖσθαι. σφίσι, *idibi*; αὐτοῖς, *eis*; ἐκεί-
νοις, *illis*.

8. ἔχοναί τινος, to hold on to a man, be near him.

9. See Gk. Cd. after cognates.

LESSON LXXIV.

§ 6. Ὅσον ἑξακόσιοι, about 600; ὀπλίζω, to arm;
θώραξ (§ 3); παραμηρίδιον, thigh-piece; κράνος,
helmet; ψιλὸς, bare, undefended; κεφαλὴ, head;

καθίστατο (§ 3); δια-κινδυνεύω, expose oneself to danger.

§ 7. Προ-μετωπίδιον, frontlet; προ-στερνίδιον, breast-plate; μάχαιρα, dagger.

§ 8. Οὐπω, not yet; καταφάνης, in sight; οἱ πολέμιοι, the enemy; ἡνίκα (§ 1); δείλη, evening; κονιορτός, cloud of dust; νεφέλη, cloud; λευκός, white; χρόνος, time; συχνός, great, long; ὕστερον, afterwards; μελανία τις, something black; πεδίον, plain; ἐγγύς, near; τάχα δὴ, by some chance; χαλκός, piece of brass; ἀστράπτω, to glisten; λογχή, spear-point.

§ 9. Λευκός (§ 8); θώραξ (§ 3); ἄρχω, to command; ἐχόμενος (§ 5); γέρρον, wicker shield; φέρω (§ 33); ὀπλίτης, heavy-armed soldier; ποδήρης, reaching to the feet; ξύλινος, wooden; ἀσπίς, shield; τοξότης, bowman, archer; ἔθνος, tribe; πλαίσιον πλήρες ἀνθρώπων, (square full of men =) solid square; ἕκαστος, each; πορεύομαι, to march.

1. α. ὀπλί(ω)¹⁷, καθ-ίστημι (36). δ. ἔχω⁸ (15). ε. φαίνομαι²².

2. α. παρὰ, by; μῆρος, thigh. β. πρὸ, in front of; μέτωπον, the forehead. γ. πρὸ, στήρνον, the breast; κόνις, dust; ὀρῶμι, to raise. δ. ὄπλα, heavy arms. ε. ποὺς, ποδός, foot; ἔρω or ἀραρίσκω, to fit.

LESSON LXXV.

§ 10. Διαλείποντα συχνόν, at a considerable distance; ἀλλήλω, each other; τὰ δὴ καλούμενα, those, you must know, those, namely, which are called; δρεπᾶνῃ = δρέπανον, a scythe; φέρω (§ 33); ἄξων, axle; πλάγιος, side-ways; ἀπο-τείνω (τενῶ, τέτακα, τέταμαι, ἐτάθην), to stretch out; δίφρος, seat of chariot; βλέπω, to look; δια-κόπτω, to cut in two; ἐν-

τυγχάνω (§ 33), to meet with; γνώμη, intention; ὡς ἐλῶντα, (as though they should =) that they should drive, = ἐλάσονται (§ 13).

§ 11. Ὅ, in that = whereas, as to what; μέντοι, however; παρα-κελεύω, to pass along orders; κραυγή, shouting; ἀνέχομαι, to endure; ψεύδομαι, to be disappointed; συγῇ ὡς ἀνυστὸν, as silently as possible; ἡσυχῇ, quietly; ἐν ἴσῳ, evenly; βραδέως, slowly; πρόσ-ειμι, to approach.

§ 12. Ἐν τούτῳ, interea; παρ-ελαύνω, to ride along; αὐτὸς, in person; ἐρμηνεύς, interpreter; βοάω, to shout out; νικάω, to conquer.

§ 13. Στίφος, crowd; ἔξω, beyond; τοσοῦτον πλήθει περί-ειμι, I am so superior in numbers; ὅμως, nevertheless; ἀπο-σπάω, to withdraw; ποταμός, river; φοβέομαι, to fear; κυκλώω, to surround; ἐκατέρωθεν, on both sides; ἀπο-κρίνομαι, to answer; μέλει μοι, I take care; καλῶς ἔχει, it is well, all is right.

2. b. ἀνύω or ἀνύτω, to accomplish, = as far as could be accomplished.
c. Ἑρμῆς, *Mercurius interpretes Divinum*.

3. a. Happen to meet with, any indefinitely; b. some one in particular which they actually did meet with.

4. Gk. Cd. App. 5, δ.

6. W. § 163, obs.

7. W. § 142.

11. W. § 156.

12. καὶ ἦν (Lesson XXXV. 9).

LESSON LXXVI.

§ 14. Καιρὸς, conjuncture, time; ὁμᾶλως, evenly; πρὸ, εἰμι, to advance; ἔτι, still; συν-τάττω, to draw up in battle array, settle in rank; προσιόντων (§ 11); παρ-ελαύνω (§ 12); οὐ πάνυ πρὸς, not quite close to;

κατα-θεάομαι, reconnoitre; ἐκατέρωσε, in both directions; ἀπο-βλέπω, to look steadily. (Less. LXII. qu. 11.)

§ 15. Ὑπ-ελαύνω, to ride up; συναντάω, to meet; ἔρομαι, to ask; παρ-αγγέλλω (§ 3); ἐφίστημι, to halt, pull up (τὸν ἵππον); κελεύω, to bid; ἱερὸν, sacrifice; σφάγιον, victim; καλὸς, favourable.

§ 16. Θόρυβος, noise, confusion; σύνθημα, watch-word; παρ-έρχομαι, to go along, be passed along; καὶ ὁς, and he; θαυμάζω, to wonder; ἀποκρίνομαι (§ 13); Ζεὺς, Zeus (= Jupiter); σωτήρ, saviour.

§ 17. Ἀλλὰ, well! δέχομαι, I accept, hail with pleasure; χώρα, position, ground; στάδιον, furlong; δι-έχω, to be distant; φάλαγξ, phalanx, solid body of soldiers; παιανίζω, sing the pæan or war-song; ἀντίος, opposite, straight at.

1. W. § 80, p. 99. c. ἔρομαι⁹.

2. a. ὁμοῦ, together. b. συν-τίθημι, word agreed upon.

6. Joined by εἰ to a past verb, ἦρετο.

7. a. ἐρωτᾷ εἰ παραγγέλλει. b. ἐρωτᾷ τίς ὁ θόρυβός ἐστι.

8. Gk. Cd. after cognates.

9. καὶ ὁς (Lesson LI. 5).

LESSON LXXVII.

§ 18. Πορεύομαι (§ 9, gen. absol. without any noun expressed), while they were marching; ἐκ-κυμαίνω, to wave out from the straight line (κῦμα, a wave); τὴν τῆς, a portion of the; ἐπι-λείπω, to leave behind; ἄρχομαι, to begin; δρόμῳ θάω, to run at full speed; φθέγγομαι, to shout out; Ἐννάλιος, Ares (= Mars); ἐλελίζω = παιανίζω (§ 17); καὶ πάντες δὲ (§ 2); ἀσπίς (§ 9); δόρυ, spear; δονπέω, to rattle.

§ 19. Πρὶν τόξευμα ἐξικνεῖσθαι, before an arrow

reached them; *ἐκ-κλίνω*, to waver; *φεύγω*, to fly; *ἐνταῦθα δὴ*, thereupon; *διώκω*, to pursue; *κατὰ κράτος*, with all their might; *βοάω* (§ 12); *θεῖν δρόμῳ* (§ 18); *ἔπομαι*, to keep together, follow close.

§ 20. *Κενὰ ἡνιόχων*, without drivers; *προ-οράω*, to see beforehand, see them coming; *δι-ίσταμαι*, to stand apart; *ἔστι δ' ὅστις = ἔστι δέ τις*, *ὅς . . . καταλαμβάνω*, to catch; *ἵππόδρομος*, race-course; *ἐκ-πλήσσω*, to frighten thoroughly; *μέντοι* (§ 11); *οὐδὲ τούτου*, *ne illum quidem*; *πάσχω* (§ 26); *οὐδ' ἄλλος δὲ* (the negative of *καὶ . . . δὲ*, § 2), nor, in fact, any other; *πλὴν*, except that; *τοξεύω*, to shoot with an arrow.

1. 1. *a. ἄρχομαι. c. προ-οράω* (25), cognates 12. *f. ἐκ-πλήσσω*²².

2. *b. To cry; ἐλελεῦ, to shout hurrah! c. ὁ ἡνία ἔχων, he who holds the reins. d. See Lesson LXXIII. 2.*

3. *W. § 44, obs. 1.*

7. *W. § 118.*

9. *ἐπλήγην τὸ σῶμα, ἐξ-επλάγην τὴν φρένα*, the former of bodily wounds or hurts, the latter of mental astonishment or alarm.

LESSON LXXVIII.

§ 21. *Τὸ καθ' ἑαυτοὺς*, the part opposite themselves; *ἡδομαι*, to be pleased; *προσκυνέω*, to offer homage, worship; *οὐδ' ὧς*, *ne sic quidem*, not even thus; *ἐξ-άγω*, to induce; *συ-σπειράω* (*W. p. 135, § 5*), to form in close order; *ἐπιμελέομαι*, to watch attentively; *ᾔδει* (pluperf. of *οἶδα, cum vi imperfecti*), he knew; *αὐτὸν*, with regard to him.

§ 22. *Ἄρχω* (§ 9); *ἡγέομαι*, to lead; *νομίζω*, to deem; *οὕτω*, thus; *ἀσφαλής*, safe; *ἰσχύς*, forces; *ἐκατέρωθεν* (§ 13); *παρ-αγγέλλω* (§ 3); *chrήζω*, to wish; *ἡμίς*, half; *αἰσθάνομαι* (§ 48).

§ 23. Ὅμως, nevertheless; ἔξω (§ 13); ἐκ τοῦ ἐναντίου, straight in front, opposite; ἔμπροσθεν, before him; ἐπι-κάμπτω, to wheel round (the wings); ὥς εἰς κύκλωσιν, so as to surround the enemy.

§ 24. Δεῖδω, to fear (§ 87); ὀπισθεν, behind; κατα-κόπτω, to cut in pieces; ἀντίος, straight ahead; ἐμβάλλω, to charge, fall upon; τρέπω, to turn; ἀποκτείνω (19).

2. α. προς-κυνέω, to *fauch* upon like a dog, κύων. β. σὺν, σπειρα, a body of troops, manipulus.

3. ὥς, as, so; ὥς, thus.

5. Lesson LXXXIII. § 1.

6. οἶδά σε, τίς εἶ, I know thee who thou art; here σὺ ought to be the nominative of the subordinate verb εἶ; instead of this, it is attracted towards the chief verb, and is governed by it; this is called *Attic attraction*. Λέγω, οἶδα, εἶπον, &c. attract in this way.

8. It either agrees with the noun, or governs it in the genitive, taking the gender of the word governed; as, ἡμῖν χρόνος, ἡ ἡμέρα τῆς ἡμέρας, οἱ ἡμέραι τῶν σπονδῶν, αἱ ἡμέραι τῶν νεῶν; for the latter the neuter is sometimes used, as, τὸ ἡμῖν τῆς ἡμέρας, treating it as a substantive.

10. δέσας μὴ κατακόψῃ, veritus ne deleat.

LESSON LXXIX.

§ 25. Τροπή, flight; δια-σπείρω, to separate; ὁρμάω, to rush; πλὴν (§ 20); ὁμοτράπεζοι, his table-companions.

§ 26. Καθ-οράω, to catch sight of, spy; στίφος (§ 13); εὐθὺς, immediately; ἀνέχομαι, to contain oneself; ἔμαι (mid. of ἔημι), to rush; παίω, to strike; στέρνον, breast; τιτρώσκω (W. p. 118), to wound; ὥραξ (§ 3); ἰατρός, physician (fr. ἰάομαι, to heal); τραῦμα, wound.

§ 27. Ἀκοντίζω παλτῷ, hit with a javelin; βιαίως,

violently ; ὑπὲρ ἐκατέρου, on behalf of each ; ὅποσοι, how many ; ἄριστος, best ; κεῖμαι, to lie.

§ 28. Σκῆπτρον, wand, and ἔχω, to bear ; θεράπων, attendant ; πίπτω (28) ; καταπηδάω (§ 3) ; περι-πίπτω, to throw oneself upon.

§ 29. Ἐπι-σφάζω, to slaughter one over another ; σπάω, to draw ; ἀκινάκης, scimitar, short curved sword ; χρυσόεις, made of gold ; καὶ . . . δὲ (§ 2) ; στρεπτός, a twisted collar ; φορέω, to wear ; ψέλλιον, bracelet ; τιμάω, to honour ; εὖνοια, good will ; πιστότης, fidelity ; (Ch. X. § 1) ἀπο-τέμνω (29), to cut off ; εἰς-πίπτω, to rush into, fall upon ; στρατόπεδον, camp.

2. α. ὁμοῦ, together ; τράπεζα, table. c. στρατοῦ-πέδον, army-ground, camp.

3. W. § 59, δ.

4. W. § 54, obs. 3.

6. πόσοι εἰσὶ, direct question ; λέγε μοι ὅποσοι εἰσὶ, indirect question ; so, τίνες ἐστέ ; ἔλεξεν οἷτινες εἶπεν.

10. The commonest is ὑπὸ ; but πρὸς and ἀπὸ are also used, and ἐκ in Herodotus.

11. B. C. 559, Cyrus ; 529, Cambyzes ; 521, Darius Hystaspis ; 485, Xerxes I. ; 465, Artabanus ; 465, Artaxerxes Longimānus ; 425, Xerxes II. ; 425, Sogdianus ; 424, Darius Nethus ; 405, Artaxerxes Mnemon ; 359, Ochus ; 338, Arses ; 336—331, Darius Codomannus, conquered by Alexander the Great at the battle of Arbēla.

END OF PART XI.

PART XII.

EXTRACTS FROM XENOPHON'S ANABASIS,

BOOKS I—III.

CHARACTER OF CYRUS. I. ix.

(1) *Cyrus as a boy.*

1. Κύρος μὲν οὖν οὕτως ἐτελεύτησεν, ἀνὴρ ὧν Περσῶν τῶν μετὰ Κύρου τὸν ἀρχαῖον γενομένων βασιλικώτατός τε καὶ ἄρχειν ἀξιωτάτος, ὥς παρὰ πάντων ὁμολογεῖται τῶν Κύρου δοκούντων ἐν πείρᾳ γενέσθαι. 2. Πρῶτον μὲν γὰρ ἔτι παῖς ὢν, ὅτε ἐπαιδεύετο καὶ σὺν τῷ ἀδελφῷ καὶ σὺν τοῖς ἄλλοις παισὶ, πάντων πάντα κράτιστος ἐνομίζετο. 3. Πάντες γὰρ οἱ τῶν ἀρίστων Περσῶν παῖδες ἐπὶ ταῖς βασιλέως θύραις παιδεύονται· ἔνθα πολλὴν μὲν σωφροσύνην καταμάθοι ἂν τις, αἰσχρὸν δ' οὐδὲν οὔτ' ἀκούσαι, οὔτ' ἰδεῖν ἐστι. 4. Θεῶνται δ' οἱ παῖδες καὶ τοὺς τιμωμένους ὑπὸ βασιλέως καὶ ἀκούουσι, καὶ ἄλλους ἀτιμαζομένους· ὥστ' εὐθύς παῖδες ὄντες μανθάνουσιν ἄρχειν τε καὶ ἄρχεσθαι. 5. Ἐνθα Κύρος αἰδημονέστατος μὲν πρῶτον τῶν ἡλικιωτῶν ἐδόκει εἶναι, τοῖς τε πρεσβυτέροις καὶ τῶν ἑαυτοῦ ὑποδεεστέρων μᾶλλον πείθεσθαι· ἔπειτα δὲ φιλιππότατος καὶ τοῖς ἵπποις ἄριστα χρῆσθαι. Ἐκρινον δ' αὐτὸν καὶ τῶν εἰς τὸν πόλεμον ἔργων, τοξικῆς τε καὶ ἀκοντίσεως, φιλομαθέστατον εἶναι καὶ μελετηρότατον. 6. Ἐπεὶ δὲ τῇ ἡλικίᾳ ἔπρεπε, καὶ φιλοθηρότατος ἦν, καὶ πρὸς τὰ θηρία μέντοι φιλοκινδυνότατος.

Καὶ ἄρκτον ποτὲ ἐπιφερομένην οὐκ ἔτρεσεν, ἀλλὰ συμπεσὼν κατεσπάρσθη ἀπὸ τοῦ ἵππου· καὶ τὰ μὲν ἔπαθεν, ὧν καὶ τὰς ὠτειλὰς φανερὰς εἶχε, τέλος δὲ κατέκτανε· καὶ τὸν πρῶτον μέντοι βοηθήσαντα πολλοῖς μακαριστὸν ἐποίησεν.

(2) *Cyrus's popularity as a satrap.*

7. Ἐπεὶ δὲ κατεπέμφθη ὑπὸ τοῦ πατρὸς σατράπης Λυδίας τε καὶ Φρυγίας τῆς μεγάλης καὶ Καππαδοκίας, στρατηγὸς δὲ καὶ πάντων ἀπεδείχθη οἷς καθήκει εἰς Καστωλοῦ πεδῖον ἀθροίζεσθαι, πρῶτον μὲν ἐπέδειξεν αὐτὸν ὅτι περὶ πλείστου ποιοῖτο, εἴ τῳ σπείσαιοτο καὶ εἴ τῳ σύνθοιτο καὶ εἴ τῳ ὑπόσχοιτό τι, μηδὲν ψεύδεσθαι. 8. Καὶ γὰρ οὖν ἐπίστευον μὲν αὐτῷ αἱ πόλεις ἐπιτρεπόμεναι, ἐπίστευον δ' οἱ ἄνδρες· καὶ εἴ τις πολέμιος ἐγένετο, σπείσαμένου Κύρου ἐπίστευε μηδὲν ἂν παρὰ τὰς σπονδὰς παθεῖν. 9. Τοιγαροῦν ἐπεὶ Τισσαφέρνει ἐπολέμησε, πᾶσαι αἱ πόλεις ἐκοῦσαι Κῦρον εἵλοντο ἀντὶ Τισσαφέρνους, πλὴν Μιλησίων· οὗτοι δὲ, ὅτι οὐκ ἤθελε τοὺς φεύγοντας προέσθαι, ἐφοβοῦντο αὐτόν. 10. Καὶ γὰρ ἔργῳ ἐπεδείκνυτο καὶ ἔλεγεν ὅτι οὐκ ἂν ποτε πρόοιτο, ἐπεὶ ἅπαξ φίλος αὐτοῖς ἐγένετο, οὐδ' εἰ ἔτι μὲν μείους γένοιτο, ἔτι δὲ καὶ κάκιον πράξειαν. 11. Φανερὸς δ' ἦν, καὶ εἴ τίς τι ἀγαθὸν ἢ κακὸν ποιήσειεν αὐτόν, νικᾶν πειρώμενος· καὶ εὐχὴν δέ τινες αὐτοῦ ἐξέφερον, ὥς εὐχοίτο τοσοῦτον χρόνον ζῆν ἕστε νικῶν καὶ τοὺς εὖ καὶ τοὺς κακῶς ποιοῦντας ἀλεξόμενος. 12. Καὶ γὰρ οὖν πλείστοι δὴ αὐτῷ ἐνὶ γε ἀνδρὶ τῶν ἐφ' ἡμῶν ἐπεθύμησαν καὶ χρήματα καὶ πόλεις καὶ τὰ ἐαυτῶν σώματα προέσθαι.

(3) *His strictness in his government.*

13. Οὐ μὲν δὴ οὐδὲ τοῦτ' ἂν τις εἴποι, ὥς τοὺς κακούργους καὶ ἀδίκους εἷα καταγελᾶν, ἀλλὰ ἀφειδέστατα πάντων ἐτιμωρεῖτο. Πολλάκις δ' ἦν ἰδεῖν παρὰ τὰς στιβομένας ὁδοὺς καὶ ποδῶν καὶ χειρῶν καὶ ὀφθαλμῶν

στερουμένους ανθρώπους· ὥστε ἐν τῇ Κύρου ἀρχῇ ἐγένετο καὶ Ἑλληνι καὶ βαρβάρῳ μηδὲν ἀδικοῦντι ἀδεῶς πορεύεσθαι ὅπη τις ἤθελεν, ἔχοντι ὃ τι προχωροίη.

14. Τοὺς γε μέντοι ἀγαθοὺς εἰς πόλεμον ὡμολόγητο διαφερόντως τιμᾶν. Καὶ πρῶτον μὲν ἦν αὐτῷ πόλεμος πρὸς Πεισίδας καὶ Μυσούς· στρατευόμενος οὖν καὶ αὐτὸς εἰς ταύτας τὰς χώρας, οὓς ἐώρα ἐθέλοντας κινδυνεύειν, τούτους καὶ ἄρχοντας ἐποίει ἧς κατεστρέφετο χώρας, ἔπειτα δὲ καὶ ἄλλοις δώροις ἐτίμα· 15. ὥστε φαίνεσθαι τοὺς μὲν ἀγαθοὺς εὐδαιμονεστάτους, τοὺς δὲ κακοὺς δούλους τούτων ἀξιούσθαι εἶναι. Τοιγαροῦν πολλή ἦν ἀφθονία αὐτῷ τῶν ἐθελόντων κινδυνεύειν ὅπου τις Κύρον οἶοιτο αἰσθήσεσθαι.

(4) *His popularity as a general.*

16. Εἰς γε μὴν δικαιοσύνην εἴ τις αὐτῷ φανερὸς γένοιτο ἐπιδείκνυσθαι βουλόμενος, περὶ παντὸς ἐποιεῖτο τούτους πλουσιωτέρους ποιεῖν τῶν ἐκ τοῦ ἀδίκου φιλοκερδούντων. 17. Καὶ γὰρ οὖν ἄλλα τε πολλὰ δικαίως αὐτῷ διεχειρίζετο καὶ στρατεύματι ἀληθινῷ ἐχρήσατο. Καὶ γὰρ στρατηγοὶ καὶ λοχαγοὶ οὐ χρημάτων ἕνεκα πρὸς ἐκείνους ἐπλευσαν, ἀλλ' ἐπεὶ ἔγνωσαν κερδαλέωτερον εἶναι Κύρῳ καλῶς πειθαρχεῖν ἢ τὸ κατὰ μῆνα κέρδος. 18. Ἀλλὰ μὴν εἴ τις γέ τι αὐτῷ προστάξαντι καλῶς ὑπηρετήσειεν, οὐδενὶ πώποτε ἀχάριστον εἶασε τὴν προθυμίαν. Τοιγαροῦν κράτιστοι δὴ ὑπηρεταὶ παντὸς ἔργου Κύρῳ ἐλέχθησαν γενέσθαι. 19. Εἰ δέ τινα ὀρώη δεινὸν ὄντα οἰκονόμον ἐκ τοῦ δικαίου, κατασκευάζοντά τε ἧς ἄρχοι χώρας, καὶ προσόδους ποιοῦντα, οὐδένα ἂν πώποτε ἀφείλετο, ἀλλ' αἰεὶ πλεῖον προσεδίδου· ὥστε καὶ ἡδέως ἐπόνουν, καὶ θαρρᾶλέως ἐκτῶντο, καὶ ἂ ἐπέπατο αὐτὸς τις ἥκιστα Κύρον ἐκρυπτεν· οὐ γὰρ φθονῶν τοῖς φανερώς πλουτοῦσιν ἐφαίνετο, ἀλλὰ πειρώμενος χρῆσθαι τοῖς τῶν ἀποκρυπτομένων χρήμασιν. 20. Φίλους γε μὴν ὅσους ποιήσαιο, καὶ εὖνους γνοίη ὄντας, καὶ ἱκανοὺς κρίνειε συνεργοὺς εἶναι ὃ τι τυγχάνοι

βουλόμενος κατεργάζεσθαι, ὁμολογείται πρὸς πάντων κράτιστος δὴ γενέσθαι θεραπεύειν. 21. Καὶ γὰρ αὐτὸ τοῦτο, οὐπερ αὐτὸς ἔνεκα φίλων ᾤετο δεῖσθαι, ὡς συνεργοὺς ἔχοι, καὶ αὐτὸς ἐπειράτο συνεργὸς τοῖς φίλοις κράτιστος εἶναι τούτου, ὅτου ἕκαστον αἰσθάνοιτο ἐπιθυμοῦντα.

(5) *His kindness to his friends and followers.*

22. Δῶρα δὲ πλεῖστα μὲν, οἶμαι, εἰς γε ἀνὴρ ὦν ἐλάμβανε διὰ πολλά· ταῦτα δὲ πάντων δὴ μάλιστα τοῖς φίλοις διεδίδου, πρὸς τοὺς τρόπους ἑκάστου σκοπῶν, καὶ ὅτου μάλιστα ὁρῶν ἕκαστον δεόμενον. 23. Καὶ ὅσα τῷ σώματι αὐτοῦ κόσμον πέμποι τις, ἢ ὡς εἰς πόλεμον ἢ ὡς εἰς καλλωπισμὸν, καὶ περὶ τούτων λέγειν αὐτὸν ἔφασαν, ὅτι τὸ μὲν ἑαυτοῦ σῶμα οὐκ ἂν δύναιτο τούτοις πᾶσι κοσμηθῆναι, φίλους δὲ καλῶς κεκοσμημένους μέγιστον κόσμον ἀνδρὶ νομίζοι. 24. Καὶ τὸ μὲν τὰ μεγάλα νικᾶν τοὺς φίλους εὖ ποιοῦντα οὐδὲν θαυμαστὸν, ἐπειδὴ γε καὶ δυνατώτερος ἦν· τὸ δὲ τῇ ἐπιμελείᾳ περιεῖναι τῶν φίλων καὶ τῷ προθυμείσθαι χαρίζεσθαι, ταῦτα ἔμοιγε μᾶλλον δοκεῖ ἀγαστὰ εἶναι. 25. Κύρος γὰρ ἔπεμπε βίκους οἴνου ἡμιδεεῖς πολλάκις, ὁπότε πάνυ ἡδὺν λάβοι, λέγων ὅτι οὐπω δὴ πολλοῦ χρόνου τούτου ἡδίοι οἶνω ἐπιτύχοι· τούτον οὖν σοὶ ἔπεμψε, καὶ δεῖταί σου τούτον ἐκπιεῖν τήμερον, σὺν οἷς μάλιστα φιλεῖς. 26. Πολλάκις δὲ χῆνας ἡμιβρώτους ἔπεμπε καὶ ἄρτων ἡμίσεια, καὶ ἄλλα τοιαῦτα, ἐπιλέγειν κελεύων τὸν φέροντα· Τούτοις ἦσθη Κύρος· βούλεται οὖν καὶ σὲ τούτων γεύσασθαι. 27. "Οπου δὲ χιλὸς σπάνιος πάνυ εἴη, αὐτὸς δ' ἐδύνατο παρασκευάσασθαι διὰ τὸ πολλοὺς ἔχειν ὑπηρέτας καὶ διὰ τὴν ἐπιμέλειαν, διαπέμπων ἐκέλευε τοὺς φίλους τοῖς τὰ ἑαυτῶν σώματα ἀγουσιν ἵπποις ἐμβάλλειν τούτον τὸν χιλόν, ὡς μὴ πεινῶντες τοὺς ἑαυτοῦ φίλους ἀγωσιν. 28. Εἰ δὲ δὴ ποτε πορεύοιτο καὶ πλεῖστοι μέλλοιεν ὄψεσθαι, προσκαλῶν τοὺς φίλους ἐσπουδαιολογεῖτο, ὡς δηλοίῃ, οὗς

τιμᾶ· ὥστε ἔγωγε, ἐξ ὧν ἀκούω, οὐδένα κρίνω ὑπὸ πλείονων πεφιλῆσθαι, οὔτε Ἑλλήνων οὔτε βαρβάρων.

(6) *Devotion of his followers to him.*

29. Τεκμήριον δὲ τούτου καὶ τόδε· παρὰ μὲν Κύρου, δούλου ὄντος, οὐδεὶς ἀπήει πρὸς βασιλέα· πλὴν Ὀρόν-
ταις ἐπεχείρησε· καὶ οὗτος δὲ ὃν ὤετο πιστόν οἱ εἶναι,
ταχὺ αὐτὸν εὔρε Κύρῳ φιλαίτερον ἢ ἑαυτῷ· παρὰ δὲ
βασιλέως πολλοὶ πρὸς Κύρον ἀπήλθον, ἐπειδὴ πολέ-
μιοι ἀλλήλοις ἐγένοντο, καὶ οὗτοι μέντοι οἱ μάλιστα
ὑπ' αὐτοῦ ἀγαπώμενοι, νομίζοντες παρὰ Κύρῳ ὄντες
ἀγαθοὶ ἀξιοτέρας ἂν τιμῆς τυγχάνειν ἢ παρὰ βασιλεῖ.

30. Μέγα δὲ τεκμήριον καὶ τὸ ἐν τῇ τελευτῇ τοῦ βίου
αὐτῷ γενόμενον, ὅτι καὶ αὐτὸς ἦν ἀγαθὸς καὶ κρίνειν
ὀρθῶς ἐδύνατο τοὺς πιστοὺς καὶ εὐνοὺς καὶ βεβαίους.

31. Ἀποθνήσκοντος γὰρ αὐτοῦ, πάντες οἱ παρ' αὐτὸν
φίλοι καὶ συντράπεζοι μαχόμενοι ἀπέθανον ὑπὲρ Κύ-
ρου, πλὴν Ἀριαίου· οὗτος δὲ τεταγμένος ἐτύγγανεν
ἐπὶ τῷ εὐνύμφῳ, τοῦ ἱππικοῦ ἄρχων· ὥς δ' ἦσθετο
Κύρον πεπτωκότα, ἔφυγεν, ἔχων καὶ τὸ στράτευμα πᾶν
οὐ ἡγήετο.

RETURN OF THE TEN THOUSAND.

(7) *Results of the death of Cyrus. I. x.*

1. Ἐνταῦθα δὴ Κύρου ἀποτέμνεται ἡ κεφαλὴ καὶ ἡ
χεὶρ ἡ δεξιὰ. Βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ διώκων
εἰσπίπτει εἰς τὸ Κυρεῖον στρατόπεδον· καὶ οἱ μὲν μετὰ
Ἀριαίου οὐκ ἔτι ἴστανται, ἀλλὰ φεύγουσι διὰ τοῦ αὐτῶν
στρατοπέδου εἰς τὸν σταθμὸν, ἔνθεν ὥρμητο· τέτταρες
δ' ἐλέγοντο παρασάγγαι εἶναι τῆς ὁδοῦ. 2. Βασιλεὺς
δὲ καὶ οἱ σὺν αὐτῷ τά τε ἄλλα πολλὰ διαρπάζουσι,
καὶ τὴν Φωκαῖδα τὴν Κύρου παλλακίδα, τὴν σοφὴν καὶ
καλὴν λεγομένην εἶναι, λαμβάνει. 3. Ἡ δὲ Μιλησία,
ἡ νεωτέρα ἦν, ληφθεῖσα ὑπὸ τῶν ἀμφὶ βασιλέα ἐκφεύγει
γυμνὴ πρὸς τῶν Ἑλλήνων οἱ ἔτυχον ἐν τοῖς σκευοφό-

ροῖς ὅπλα ἔχοντες, καὶ ἀντιταχθέντες πολλοὺς μὲν τῶν ἀρπαζόντων ἀπέκτειναν· οἱ δὲ καὶ αὐτῶν ἀπέθανον· οὐ μὴν ἔφυγόν γε, ἀλλὰ καὶ ταύτην ἔσωσαν καὶ τὰ ἄλλα, ὅποσα ἐντὸς αὐτῶν καὶ χρήματα καὶ ἄνθρωποι ἐγένοντο, πάντα ἔσωσαν. 4. Ἐνταῦθα διέσχον ἀλλήλων βασιλεὺς τε καὶ οἱ Ἕλληνες ὥς τριάκοντα στάδια, οἱ μὲν διώκοντες τοὺς καθ' αὐτοὺς, ὥς πάντας νικῶντες· οἱ δὲ ἀρπάζοντες, ὥς ἤδη πάντες νικῶντες. 5. Ἐπεὶ δ' ἦσθοντο οἱ μὲν Ἕλληνες, ὅτι βασιλεὺς σὺν τῷ στρατεύματι ἐν τοῖς σκευοφόροις εἶη, βασιλεὺς δ' αὖ ἤκουσε Τισσαφέρνους, ὅτι οἱ Ἕλληνες νικᾷεν τὸ καθ' αὐτοὺς, καὶ εἰς τὸ πρόσθεν οἰχονται διώκοντες, ἐνταῦθα δὴ βασιλεὺς μὲν ἀθροίζει τε τοὺς ἑαυτοῦ, καὶ συντάττεται· ὁ δὲ Κλέαρχος ἐβουλεύετο, Πρόξενον καλέσας (πλησιαίτατος γὰρ ἦν), εἰ πέμποιέν τινας, ἧ πάντες ἴοιεν ἐπὶ τὸ στρατόπεδον ἀρήζοντες.

(8) *Approach of the King and Tissaphernes.*

6. Ἐν τούτῳ καὶ βασιλεὺς πάλιν δῆλος ἦν προσιῶν, ὥς ἐδόκει, ὀπισθεν. Καὶ οἱ μὲν Ἕλληνες στραφέντες παρεσκευάζοντο, ὥς ταύτῃ προσιόντος καὶ δεξόμενοι· ὁ δὲ βασιλεὺς ταύτῃ μὲν οὐκ ἦγεν, ἧ δὲ παρήλθεν ἔξω τοῦ εὐωνύμου κέρατος, ταύτῃ καὶ ἀπήγαγεν, ἀναλαβὼν καὶ τοὺς ἐν τῇ μάχῃ κατὰ τοὺς Ἕλληνας αὐτομολήσαντας, καὶ Τισσαφέρην καὶ τοὺς σὺν αὐτῷ. 7. Ὁ γὰρ Τισσαφέρνης ἐν τῇ πρώτῃ συνόδῳ οὐκ ἔφυγεν, ἀλλὰ διήλασε παρὰ τὸν ποταμὸν κατὰ τοὺς Ἕλληνας πελταστάς· διελαύνων δὲ κατέκτανε μὲν οὐδένα, διαστάντες δ' οἱ Ἕλληνες ἔπαιον καὶ ἠκόντιζον αὐτούς· Ἐπισθένης δὲ Ἀμφιπολίτης ἦρχε τῶν πελταστῶν, καὶ ἐλέγετο φρόνιμος γενέσθαι. 8. Ὁ δ' οὖν Τισσαφέρνης, ὥς μείον ἔχων ἀπηλλάγη, πάλιν μὲν οὐκ ἀναστρέφει, εἰς δὲ τὸ στρατόπεδον ἀφικόμενος τὸ τῶν Ἑλλήνων, ἐκεῖ συντυγχάνει βασιλεῖ, καὶ ὁμοῦ δὴ πάλιν συνταξάμενοι ἐπορεύοντο.

(9) *The Greeks rout the Persians.*

9. Ἐπεὶ δ' ἦσαν κατὰ τὸ εὐώνυμον τῶν Ἑλλήνων κέρας, ἔδεισαν οἱ Ἕλληνες μὴ προσάγοιεν πρὸς τὸ κέρας καὶ περιπτύξαντες ἀμφοτέρωθεν αὐτοὺς κατακόψειαν· καὶ ἐδόκει αὐτοῖς ἀναπτύσσειν τὸ κέρας καὶ ποιήσασθαι ὀπισθεν τὸν ποταμόν. 10. Ἐν ᾧ δὲ ταῦτα ἐβουλευόντο, καὶ δὴ βασιλεὺς, παραμειψάμενος εἰς τὸ αὐτὸ σχῆμα κατέστησεν ἐναντίαν τὴν φάλαγγα, ὥσπερ τὸ πρῶτον μαχοῦμενος συνήει. Ὡς δὲ εἶδον οἱ Ἕλληνες ἐγγὺς τε ὄντας καὶ παρατεταγμένους, αὖθις πάλιν παιανίσαντες ἐπήεσαν πολὺ ἔτι προθυμότερον ἢ τὸ πρόσθεν. 11. Οἱ δ' αὖ βάρβαροι οὐκ ἐδέχοντο, ἀλλ' ἐκ πλέονος ἢ τὸ πρόσθεν ἔφευγον· οἱ δ' ἐπεδίωκον μέχρι κώμης τινός· ἐνταῦθα δ' ἔστησαν οἱ Ἕλληνες. 12. ὑπὲρ γὰρ τῆς κώμης γήλοφος ἦν, ἐφ' οὗ ἀνεστράφησαν οἱ ἀμφὶ βασιλέα, πεζοὶ μὲν οὐκ ἔτι, τῶν δὲ ἵππῶν ὁ λόφος ἐνεπλήσθη, ὥστε τὸ ποιούμενον μὴ γινώσκειν. Καὶ τὸ βασιλῆιον σημεῖον ὁρᾶν ἔφασαν, ἀετὸν τινα χρυσοῦν ἐπὶ πέλτης ἀνατεταμένον.

(10) *The Greeks await the return of Cyrus.*

13. Ἐπεὶ δὲ καὶ ἐνταῦθ' ἐχώρουν οἱ Ἕλληνες λείπουσι δὴ καὶ τὸν λόφον οἱ ἵππεῖς· οὐ μέντοι ἔτι ἀθρόοι, ἀλλ' ἄλλοι ἄλλοθεν· ἐψιλοῦτο δ' ὁ λόφος τῶν ἵππῶν· τέλος δὲ καὶ πάντες ἀπεχώρησαν. 14. Ὁ οὖν Κλέαρχος οὐκ ἀνεβίβαζεν ἐπὶ τὸν λόφον, ἀλλ' ὑπ' αὐτὸν στήσας τὸ στράτευμα, πέμπει Λύκιον τὸν Συρακούσιον καὶ ἄλλον ἐπὶ τὸν λόφον, καὶ κελεύει κατιδόντας τὰ ὑπὲρ τοῦ λόφου τί ἐστίν, ἀπαγγεῖλαι. 15. Καὶ ὁ Λύκιος ἤλασέ τε καὶ ἰδὼν ἀπαγγέλλει ὅτι φεύγουσιν ἀνὰ κράτος. Σχεδὸν δ' ὅτε ταῦτα ἦν, καὶ ἥλιος ἐδύετο. 16. Ἐνταῦθα δ' ἔστησαν οἱ Ἕλληνες, καὶ θέμενοι τὰ ὄπλα ἀνεπαύοντο· καὶ ἅμα μὲν ἐθαύμαζον, ὅτι οὐδαμοῦ Κῦρος φαίνοιτο, οὐδ' ἄλλος ἀπ' αὐτοῦ οὐδεὶς παρείη· οὐ γὰρ ᾗδεσαν αὐτὸν τεθηγκότα, ἀλλ'

εἵκαζον ἢ διώκοντα οἷχεσθαι, ἢ καταληφόμενόν τι προ-
 εληλακέναι· 17. καὶ αὐτοὶ ἐβουλευόντο εἰ αὐτοῦ μεί-
 ναντες τὰ σκευφόρα ἐνταῦθα ἄγοιντο, ἢ ἀπώλειεν ἐπὶ τὸ
 στρατόπεδον. Ἔδοξεν οὖν αὐτοῖς ἀπιέναι· καὶ ἀφι-
 κνύνται ἀμφὶ δόρπηστον ἐπὶ τὰς σκηνάς.

(11) *After returning to their camp, and learning the death of Cyrus, they offer the crown to Ariæus. The king sends Phalinus to demand from the Greeks the surrender of their arms. II. i.*

7. Καὶ ἤδη τε ἦν περὶ πλήθουσιν ἀγορὰν καὶ ἔρ-
 χονται παρὰ βασιλέως καὶ Τισσαφέρους κήρυκες, οἱ
 μὲν ἄλλοι βάρβαροι· ἦν δ' αὐτῶν Φάλινος εἰς Ἑλληνα,
 ὃς ἐτύγχανε παρὰ Τισσαφέρνει ὦν καὶ ἐντίμως ἔχων·
 καὶ γὰρ προσεποιεῖτο ἐπιστήμων εἶναι τῶν ἀμφὶ τὰς
 τάξεις τε καὶ ὀπλομαχίαν. 8. Οὗτοι δέ, προσελθόντες
 τε καὶ καλέσαντες τοὺς τῶν Ἑλλήνων ἄρχοντας, λέ-
 γουσιν ὅτι βασιλεὺς κελεύει τοὺς Ἑλληνας, ἐπεὶ νικῶν
 τυγχάνει καὶ. Κῦρον ἀπέκτονε, παραδόντας τὰ ὄπλα,
 ἰόντας ἐπὶ τὰς βασιλέως θύρας, εὐρίσκεσθαι ἂν τι
 δύνωνται ἀγαθόν. 9. Ταῦτα μὲν εἶπον οἱ βασιλέως
 κήρυκες· οἱ δὲ Ἑλληνες βαρέως μὲν ἤκουσαν, ὅμως δὲ
 Κλέαρχος τοσοῦτον εἶπεν, ὅτι οὐ τῶν νικῶντων εἴη τὰ
 ὄπλα παραδιδόναι· Ἄλλ', ἔφη, ὑμεῖς μὲν, ὦ ἄνδρες
 στρατηγοί, τούτοις ἀποκρίνασθε ὃ τι κάλλιστόν τε καὶ
 ἄριστον ἔχετε· ἐγὼ δὲ αὐτίκα ἤξω. Ἐκάλεσε γὰρ τις
 αὐτὸν τῶν ὑπηρετῶν, ὅπως ἴδοι τὰ ἱερὰ ἐξηρημένα·
 ἔτυχε γὰρ θυόμενος. 10. Ἐνθα δὲ ἀπεκρίνατο Κλεά-
 νωρ μὲν ὁ Ἀρκάς, πρεσβύτατος ὢν, ὅτι πρόσθεν ἂν
 ἀποθάνοιεν ἢ τὰ ὄπλα παραδοίεν· Πρόξενος δὲ ὁ Θη-
 βαῖος, Ἄλλ' ἐγώ, ἔφη, ὦ Φάλινε, θαυμάζω πότερα ὥς
 κρατῶν βασιλεὺς αἰτεῖ τὰ ὄπλα, ἢ ὥς διὰ φιλίαν δῶρα.
 Εἰ μὲν γὰρ ὥς κρατῶν, τί δεῖ αὐτὸν αἰτεῖν, καὶ οὐ
 λαβεῖν ἐλθόντα; εἰ δὲ πείσας βούλεται λαβεῖν, λεγέτω
 τί ἔσται τοῖς στρατιώταις, ἐὰν αὐτῷ ταῦτα χαρίσωνται.
 11. Πρὸς ταῦτα Φάλινος εἶπε, Βασιλεὺς νικᾷν ἡγεῖται

ἐπεὶ Κῦρον ἀπέκτονε. Τίς γὰρ αὐτῷ ἐστὶν ὅστις τῆς ἀρχῆς ἀντιποιεῖται; Νομίζει δὲ καὶ ὑμᾶς ἑαυτοῦ εἶναι, ἔχων ἐν μέσῃ τῇ ἑαυτοῦ χώρᾳ, καὶ ποταμῶν ἐντὸς ἀδιαβάτων· καὶ πλήθος ἀνθρώπων ἐφ' ὑμᾶς δυνάμενος ἀγαγεῖν ὅσον, οὐδ' εἰ παρέχοιεν ὑμῖν, δύναισθ' ἂν ἀποκτεῖναι.

12. Μετὰ τοῦτον [Θεόπομπος] Ἀθηναῖος εἶπεν· ὦ Φαλίνε, νῦν, ὡς σὺ ὁρᾷς, ἡμῖν οὐδὲν ἄλλο ἐστὶν ἀγαθὸν εἰ μὴ ὅπλα καὶ ἀρετή· ὅπλα μὲν οὖν ἔχοντες, οἴομεθα ἂν καὶ τῇ ἀρετῇ χρῆσθαι· παραδόντες δ' ἂν ταῦτα, καὶ τῶν σωμάτων στερηθῆναι. Μὴ οὖν οἴου τὰ μόνα ἡμῖν ἀγαθὰ ὄντα ὑμῖν παραδώσειν· ἀλλὰ σὺν τούτοις καὶ περὶ τῶν ὑμετέρων ἀγαθῶν μαχοῦμεθα.

(12) *Reply of Clearchus to Phalinus.*

20. Κλέαρχος δὲ πρὸς ταῦτα εἶπεν· Ἀλλὰ ταῦτα μὲν δὴ σὺ λέγεις· παρ' ἡμῶν δὲ ἀπάγγελλε τάδε, ὅτι ἡμεῖς οἴομεθα, εἰ μὲν δέοι βασιλεῖ φίλους εἶναι, πλείονος ἂν ἄξιοι εἶναι φίλοι ἔχοντες τὰ ὅπλα ἢ παραδόντες ἄλλῳ· εἰ δὲ δέοι πολεμεῖν, ἄμεινον ἂν πολεμεῖν ἔχοντες τὰ ὅπλα, ἢ ἄλλῳ παραδόντες. 21. Ὁ δὲ Φαλῖνος εἶπε· Ταῦτα μὲν δὴ ἀπαγγελοῦμεν· ἀλλὰ καὶ τάδε ὑμῖν ἐκέλευσεν εἰπεῖν βασιλεὺς, ὅτι μένουσι μὲν ὑμῖν αὐτοῦ, σπονδαὶ εἴησαν, προῖοῦσι δὲ καὶ ἀπιούσι, πόλεμος. Εἴπατε οὖν καὶ περὶ τούτου, πότερα μενεῖτε καὶ σπονδαί εἰσιν, ἢ ὡς πολέμου ὄντος παρ' ὑμῶν ἀπαγγελῶ. 22. Κλέαρχος δ' ἔλεξεν· Ἀπάγγελλε τοίνυν καὶ περὶ τούτου, ὅτι καὶ ἡμῖν ταῦτα δοκεῖ ἅπερ καὶ βασιλεῖ. Τί οὖν ταῦτά ἐστιν; ἔφη ὁ Φαλῖνος. Ἀπεκρίνατο ὁ Κλέαρχος· Ἦν μὲν μένωμεν, σπονδαί· ἀπιούσι δὲ καὶ προῖοῦσι, πόλεμος. 23. Ὁ δὲ πάλιν ἠρώτησε· Σπονδὰς ἢ πόλεμον ἀπαγγελῶ; Κλέαρχος δὲ ταῦτα πάλιν ἀπεκρίνατο· Σπονδαί μὲν μένουσιν, ἀπιούσι δὲ ἢ προῖοῦσι, πόλεμος. Ὅ τι δὲ ποιήσοι οὐ διεσήμνηεν.

(13) *Length of the march from Ephesus to Cunaxa.*
II. ii.

6. Ἀριθμὸς δὲ τῆς ὁδοῦ ἦν ἦλθον ἐξ Ἐφέσου τῆς Ἰωνίας μέχρι τῆς μάχης σταθμοὶ τρεῖς καὶ ἐνεήκοντα, παρασάγγαι πέντε καὶ τριάκοντα καὶ πεντακόσιοι, στάδιοι πεντήκοντα καὶ ἑξακισχίλιοι καὶ μύριοι· ἀπὸ δὲ τῆς μάχης ἔλεγοντο εἶναι εἰς Βαβυλῶνα στάδιοι ἑξήκοντα καὶ τριακόσιοι.

(14) *The Greeks cross the Tigris on rafts, arrive at the greater Zab. Interview between Clearchus and Tissaphernes. Arrest and death of the generals. Character of Clearchus.* II. vi.

1. Οἱ μὲν δὴ στρατηγοὶ οὕτω ληφθέντες ἀνήχθησαν ὡς βασιλέα, καὶ ἀποτμηθέντες τὰς κεφαλὰς ἐτελεύτησαν· εἰς μὲν αὐτῶν Κλέαρχος ὁμολογουμένως ἐκ πάντων τῶν ἐμπείρως αὐτοῦ ἐχόντων δόξας γενέσθαι ἀνὴρ καὶ πολεμικὸς καὶ φιλοπόλεμος ἐσχάτως. 2. Καὶ γὰρ δὴ, ἕως μὲν πόλεμος ἦν τοῖς Λακεδαιμονίοις πρὸς τοὺς Ἀθηναίους, παρέμενεν· ἐπεὶ δὲ εἰρήνη ἐγένετο, πείσας τὴν ἑαυτοῦ πόλιν ὡς οἱ Θρᾶκες ἀδικοῦσι τοὺς Ἕλληνας καὶ διαπραξάμενος ὡς ἐδύνατο παρὰ τῶν Ἐφόρων ἐξέπλει ὡς πολεμήσων τοῖς ὑπὲρ Χερρόνησου καὶ Περώνθου Θραξίν. 3. Ἐπεὶ δὲ μεταγρόντες πῶς οἱ Ἐφοροὶ ἤδη ἔξω ὄντος αὐτοῦ ἀποστρέφειν αὐτὸν ἐπειρώντο ἐξ Ἰσθμοῦ, ἐνταῦθα οὐκέτι πείθεται, ἀλλ' ὥχεται πλέων εἰς Ἑλλήσποντον. 4. Ἐκ τούτου καὶ ἐθανατώθη ὑπὸ τῶν ἐν τῇ Σπάρτῃ τελῶν ὡς ἀπειθῶν. Ἦδη δὲ φυγὰς ὦν ἔρχεται πρὸς Κύρον, καὶ ὁποίοις μὲν λόγοις ἔπεισε Κύρον ἄλλη γέγραπται· δίδωσι δὲ αὐτῷ Κύρος μυρίους δαρεικοὺς· 5. ὁ δὲ λαβὼν οὐκ ἐπὶ ῥαθυμίᾳ ἐτράπετο, ἀλλ' ἀπὸ τούτων τῶν χρημάτων συλλέξας στρατεύμα ἐπολέμει τοῖς Θραξί, καὶ μάχῃ τε ἐνίκησε καὶ ἀπὸ τούτου δὴ ἔφερε καὶ ἤγεν αὐτούς· καὶ πολεμῶν διεγένετο μέχρι Κύρος ἐδεήθη τοῦ στρατεύματος· τότε δὴ ἀπῆλθεν ὡς ξὺν ἐκείνῳ αὐτὸν πολεμήσων.

6. Ταῦτα οὖν φιλοπολέμου μοι δοκεῖ ἀνδρὸς ἔργα εἶναι, ὅστις, ἐξὸν μὲν εἰρήνην ἄγειν ἄνευ αἰσχύνης καὶ βλάβης, αἰρεῖται πολεμεῖν· ἐξὸν δὲ ῥαθυμεῖν βούλεται πονεῖν ὥστε πολεμεῖν· ἐξὸν δὲ χρήματα ἔχειν ἀκινδύνως, αἰρεῖται πολεμῶν μείονα ταῦτα ποιεῖν. Ἐκείνος δὲ ὥσπερ εἰς ἵππικὰ ἢ εἰς ἄλλην τινὰ ἡδονὴν ἠθέλεε δαπανᾶν εἰς πόλεμον· οὕτω μὲν φιλοπόλεμος ἦν. 7. Πολεμικὸς δὲ αὐτῇ ἐδόκει εἶναι ὅτι φιλοκίνδυνός τε ἦν, καὶ ἡμέρας καὶ νυκτὸς ἄγων ἐπὶ τοὺς πολεμίους, καὶ ἐν τοῖς δεινοῖς φρόνιμος, ὥς οἱ παρόντες πανταχοῦ πάντες ὠμολόγουν. 8. Καὶ ἀρχικὸς δ' ἐλέγετο εἶναι ὥς δυνατόν ἐκ τοῦ τοιούτου τρόπου οἶον κάκεινος εἶχεν. Ἰκανὸς μὲν γὰρ ὥς τις καὶ ἄλλος φροντίζειν ἦν, ὅπως ἔχοι ἢ στρατιὰ αὐτῷ τὰ ἐπιτήδεια, καὶ παρασκευάζειν ταῦτα· ἰκανὸς δὲ καὶ ἐμποιεῖσαι τοῖς παροῦσιν, ὥς πειστέον εἶη Κλεάρχῳ. 9. Τοῦτο δ' ἐποίει ἐκ τοῦ χαλεποῦ εἶναι. Καὶ γὰρ ὁρᾶν στυγνὸς ἦν, καὶ τῇ φωνῇ τραχύς· ἐκόλαζε τε αἰεὶ ἰσχυρῶς, καὶ ὀργῇ ἐνότε, ὥστε καὶ αὐτῷ μεταμέλειν ἔσθ' ὅτε. Καὶ γνώμη δὲ ἐκόλαζεν· ἀκολάστου γὰρ στρατεύματος οὐδὲν ἡγέετο ὄφελος εἶναι. 10. Ἀλλὰ καὶ λέγειν αὐτὸν ἔφασαν ὥς δέοι τὸν στρατιώτην φοβεῖσθαι μᾶλλον τὸν ἄρχοντα ἢ τοὺς πολεμίους, εἰ μέλλοι ἢ φυλακὰς φυλάξειν, ἢ φίλων ἀφέξεσθαι, ἢ ἀπροφασίστως ἵεναι πρὸς τοὺς πολεμίους. 11. Ἐν μὲν οὖν τοῖς δεινοῖς ἠθελον αὐτοῦ ἀκούειν σφόδρα καὶ οὐκ ἄλλον ἠροῦντο οἱ στρατιῶται. Καὶ γὰρ τὸ στυγνὸν τότε φαιδρὸν αὐτοῦ ἐν τοῖς ἄλλοις προσώποις ἔφασαν φαίνεσθαι, καὶ τὸ χαλεπὸν ἐρρώμενον πρὸς τοὺς πολεμίους ἐδόκει εἶναι· ὥστε σωτήριον καὶ οὐκέτι χαλεπὸν ἐφαίνετο. 12. Ὅτε δ' ἔξω τοῦ δεινοῦ γένοιτο καὶ ἐξείη πρὸς ἄλλους ἄρχοντας ἀπιέναι, πολλοὶ αὐτὸν ἀπέλιπον· τὸ γὰρ ἐπίχαρι οὐκ εἶχεν, ἀλλὰ αἰὲ χαλεπὸς ἦν καὶ ὠμός· ὥστε διέκειντο πρὸς αὐτὸν οἱ στρατιῶται ὥσπερ παῖδες πρὸς διδάσκαλον. 13. Καὶ γὰρ οὖν φιλία μὲν καὶ εὐνοία ἐπομένους οὐδέποτε εἶχεν· οἷτινες δὲ ἢ ὑπὸ πόλεως τετα-

γμένοι, ἡ ὑπὸ τοῦ δεῖσθαι, ἡ ἄλλη τινὶ ἀνάγκῃ κατεχόμενοι παρείησαν αὐτῷ, σφόδρα πειθομένοις ἐχρήτο. 14. Ἐπειδὴ δὲ καὶ ἤρξαντο νικᾶν ξὺν αὐτῷ τοὺς πολέμους, μεγάλα ἤδη ἦν τὰ χρησίμους ποιοῦντα εἶναι τοὺς ξὺν αὐτῷ στρατιώτας· τό τε γὰρ πρὸς τοὺς πολέμους θαρσαλέως ἔχειν παρῆν, καὶ τὸ τὴν παρ' ἐκείνου τιμωρίαν φοβεῖσθαι αὐτοὺς εὐτάκτους ἐποίει. 15. Τοιοῦτος μὲν δὴ ἄρχων ἦν· ἄρχεσθαι δὲ ὑπὸ ἄλλων οὐ μάλα ἐθέλειν ἐλέγετο. Ἦν δέ, ὅτε ἐτελεύτα, ἀμφὶ τὰ πεντήκοντα ἔτη.

(15) *Xenophon's dream.* III. 1.

4. Ἦν δέ τις ἐν τῇ στρατιᾷ Ξενοφῶν Ἀθηναῖος, ὃς οὔτε στρατηγὸς οὔτε λοχαγὸς οὔτε στρατιώτης ὦν συνηκολούθει, ἀλλὰ Πρόξενος αὐτὸν μετεπέμψατο οἰκοθεν, ξένος ὦν ἀρχαῖος· ὑπισχνεῖτο δὲ αὐτὸν, εἰ ἔλθοι, φίλον Κύρῳ ποιήσειν· ὃν αὐτὸς ἔφη κρείττω ἑαυτῷ νομίζειν τῆς πατρίδος. 5. Ὁ μέντοι Ξενοφῶν, ἀναγνούς τὴν ἐπιστολὴν, ἀνακοινοῦνται Σωκράτει τῷ Ἀθηναίῳ περὶ τῆς πορείας. Καὶ ὁ Σωκράτης ὑποπτεύσας μὴ τι πρὸς τῆς πόλεως οἱ ὑπαίτιον εἴη Κύρῳ φίλον γενέσθαι, ὅτι ἐδόκει ὁ Κῦρος προθύμως τοῖς Λακεδαιμονίοις ἐπὶ τὰς Ἀθήνας συμπολεμῆσαι, συμβουλεύει τῷ Ξενοφῶντι ἐλθόντι εἰς Δελφοὺς ἀνακοινῶσαι τῷ θεῷ περὶ τῆς πορείας. 6. Ἐλθὼν δ' ὁ Ξενοφῶν ἐπήρετο τὸν Ἀπόλλω, τίνι ἀν' θεῶν θύων καὶ εὐχόμενος κάλλιστ' ἂν καὶ ἄριστα ἔλθοι τὴν ὁδὸν ἣν ἐπινοεῖ, καὶ καλῶς πράξας σωθεῖν. Καὶ ἀνεῖλεν αὐτῷ ὁ Ἀπόλλων θεοῖς οἷς ἔδει θύειν. 7. Ἐπεὶ δὲ πάλιν ἦλθε, λέγει τὴν μαντείαν τῷ Σωκράτει. Ὁ δ' ἀκούσας ἡτιάτο αὐτὸν ὅτι οὐ τοῦτο πρῶτον ἡρώτα, πότερον λῶν εἴη αὐτῷ πορεύεσθαι ἢ μένειν, ἀλλ' αὐτὸς κρίνας ἰτέον εἶναι τοῦτ' ἐπυνθάνετο, ὅπως ἂν κάλλιστα πορευθεῖν. Ἐπεὶ μὲντοι οὕτως ἦρου, ταῦτ', ἔφη, χρὴ ποιεῖν ὅσα ὁ θεὸς ἐκέλευσεν. 8. Ὁ μὲν δὴ Ξενοφῶν οὕτω θυσάμενος οἷς ἀνεῖλεν ὁ θεὸς ἐξέπλει, καὶ καταλαμβάνει ἐν Σάρδεσι Πρόξενον καὶ Κῦρον μέλλοντας ἤδη ὁρμᾶν τὴν ἄνω

ὁδόν· καὶ συνεστάθη Κύρῳ. 9. Προθυμουμένου δὲ τοῦ Προξένου καὶ ὁ Κύρος συμπροϋθυμεῖτο μέναι αὐτόν· εἶπε δὲ ὅτι, ἐπειδὰν τάχιστα ἡ στρατεία λήξῃ, εὐθὺς ἀποπέμψειν αὐτόν. Ἐλέγετο δὲ ὁ στόλος εἶναι εἰς Πεισίδας.

10. Ἐστρατεύετο μὲν δὴ οὕτως ἑξαπατηθεὶς, οὐχ ὑπὸ τοῦ Προξένου· οὐ γὰρ ᾔδει τὴν ἐπὶ βασιλέα ὁρμὴν, οὐδ' ἄλλος οὐδεὶς τῶν Ἑλλήνων πλὴν Κλεάρχου· ἐπεὶ μέντοι εἰς Κιλικίαν ἦλθον, σαφεὲς πᾶσιν ἤδη ἐδόκει εἶναι, ὅτι ὁ στόλος εἴη ἐπὶ βασιλέα. Φοβούμενοι δὲ τὴν ὁδόν, καὶ ἄκοντες, ὅμως οἱ πολλοὶ δι' αἰσχύνην καὶ ἀλλήλων καὶ Κύρου συνηκολούθησαν· ὧν εἰς καὶ Ξενοφῶν ἦν. 11. Ἐπεὶ δὲ ἀπορία ἦν, ἐλυπεῖτο μὲν σὺν τοῖς ἄλλοις καὶ οὐκ ἠδύνατο καθεύδειν· μικρὸν δ' ὕπνου λαχὼν εἶδεν ὄναρ. Ἐδοξεν αὐτῷ βροντῆς γενομένης σκηπτὸς πεσεῖν εἰς τὴν πατρώαν οἰκίαν, καὶ ἐκ τούτου λάμπεσθαι πᾶσαν. 12. Περίφοβος δ' εὐθὺς ἀνηγέρθη, καὶ τὸ ὄναρ πῇ μὲν ἔκρινεν ἀγαθόν, ὅτι ἐν πόνοις ὧν καὶ κινδύνοις φῶς μέγα ἐκ Διὸς ἰδεῖν ἔδοξε· πῇ δὲ καὶ ἐφοβεῖτο, ὅτι ἀπὸ Διὸς μὲν βασιλέως τὸ ὄναρ ἐδόκει αὐτῷ εἶναι, κύκλῳ δὲ ἐδόκει λάμπεσθαι τὸ πῦρ, μὴ οὐ δύναίτο ἐκ τῆς χώρας ἐξελθεῖν τῆς βασιλέως, ἀλλ' εἴργοιτο πάντοθεν ὑπὸ τινῶν ἀποριῶν.

13. Ὅποιόν τι μέντοι ἐστὶ δὴ τὸ τοιοῦτον ὄναρ ἰδεῖν ἔξεστι σκοπεῖν ἐκ τῶν συμβάντων μετὰ τὸ ὄναρ. Γίνεται γὰρ τάδε· εὐθὺς ἐπειδὴ ἀνηγέρθη, πρῶτον μὲν ἔννοια αὐτῷ ἐμπίπτει· τί κατάκειμαι; ἡ δὲ νύξ προβαίνει· ἅμα δὲ τῇ ἡμέρᾳ εἰκὸς τοὺς πολεμίους ἥξειν. Εἰ δὲ γενησόμεθα ἐπὶ βασιλεῖ, τί ἐμποδὼν μὴ οὐχὶ πάντα μὲν τὰ χαλεπώτατα ἐπ-ιδόντας, πάντα δὲ τὰ δεινότερα παθόντας, ὑβριζομένους ἀποθανεῖν; 14. Ὅπως δ' ἀμυνόμεθα οὐδεὶς παρασκευάζεται οὐδὲ ἐπιμελεῖται, ἀλλὰ κατακείμεθα, ὥσπερ ἐξὸν ἡσυχίαν ἄγειν. Ἐγὼ οὖν τὸν ἐκ ποίας πόλεως στρατηγὸν προσδοκῶ ταῦτα πράξειν; ποίαν δ' ἡλικίαν ἐμαυτῷ ἐλθεῖν ἀναμένω; οὐ γὰρ ἔγωγ' ἔτι πρεσβύτερος ἔσομαι, ἐὰν τήμερον προδῶ ἐμαυτὸν τοῖς πολεμίους.

- (16) *Xenophon, being chosen general, leads the Ten Thousand through the Carduchian Mountains and Armenia to the Euxine, and eventually to Thrace. First view of the sea. IV. vii.*

21. Καὶ μετὰ πολλὰς ἡμέρας ἀφικνοῦνται ἐπὶ ὄρος τι ὑψηλόν· ὄνομα δὲ τῷ ὄρει ἦν Θήχης· ἐπειδὴ δὲ οἱ πρῶτοι ἐγένοντο ἐπὶ τοῦ ὄρους, καὶ κατείδον τὴν θάλατταν, κραυγὴ πολλὴ ἐγένετο. 23. ἐπειδὴ δὲ οἱ αἰεὶ ἐπιόντες ἔθεον δρόμῳ ἐπὶ τοὺς αἰεὶ βοῶντας, καὶ πολλῶν μείζον ἐγίγνετο ἡ βοή, ὅσῳ δὴ πλείους ἐγίγνοντο, ἐδόκει δὴ μέγα τι εἶναι τῷ Ξενοφῶντι. 24. Καὶ ἀναβὰς ἐφ' ἵππον, καὶ Λύκιον καὶ τοὺς ἱππέας ἀναλαβὼν, παρεβόηθει· καὶ τάχα δὲ ἀκούουσι βοῶντων τῶν στρατιωτῶν, Θάλαττα, Θάλαττα, καὶ παρεγγυώντων. Ἐνθα δὲ ἔθεον ἅπαντες καὶ οἱ ὀπισθοφύλακες, καὶ τὰ ὑποζύγια ἡλαύνετο, καὶ οἱ ἵπποι. 25. Ἐπεὶ δὲ ἀφίκοντο πάντες ἐπὶ τὸ ἄκρον, ἐνταῦθα δὲ περιέβαλλον ἀλλήλους, καὶ στρατηγοὺς, καὶ λοχαγοὺς, δακρύνοντες. Καὶ ἐξαπίνης, οὗτου δὲ παρεγγυήσαντος, οἱ στρατιῶται φέρουσι λίθους, καὶ ποιοῦσι κολωνὸν μέγαν.

(17) *Summary of Books I—IV. V. i.*

1. Ὅσα μὲν δὴ ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου ἔπραξαν οἱ Ἕλληνες, καὶ ἐν τῇ πορείᾳ τῇ μέχρις ἐπὶ θάλατταν τὴν ἐν τῷ Εὐξείνῳ Πόντῳ, καὶ ὡς εἰς Τραπεζοῦντα πόλιν Ἑλληνίδα ἀφίκοντο, καὶ ὡς ἀπέθυσαν ἅ εὐξάντο σωτήρια θύσειν ἐνθα πρῶτον εἰς φιλίαν γῆν ἀφίκοντο, ἐν τῷ πρόσθεν λόγῳ δεδήλωται.

(18) *Summary of the entire Ἀνάβασις and Κατάβασις. VII. viii.*

26. Ἀριθμὸς δὲ συμπάσης τῆς ὁδοῦ τῆς ἀναβάσεως καὶ καταβάσεως σταθμοὶ διακόσιοι δεκαπέντε, παρασάγγαι χίλιοι ἑκατὸν πενήκοντα πέντε, στάδια τρισμύρια τετρακισχίλια ἑξακόσια πενήκοντα. Χρόνου πλῆθος τῆς ἀναβάσεως καὶ καταβάσεως ἐνιαυτὸς καὶ τρεῖς μῆνες.

INDEX OF WORDS AND PHRASES.

The pupil should be constantly exercised in the following, and required to give the English of them, the mood, tense, case construction, derivation, &c.

LESSON

1. γονεῖς.
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ACTIVE VOICE.

1. Present.
2. Imperfect.
3. Future.
4. First Aorist.
5. Perfect.
6. Pluperfect.
7. Second Aorist.

MIDDLE VOICE.

8. Present.
9. Imperfect.
10. Future.
11. First Aorist.
12. Perfect.
13. Pluperfect.
14. Second Aorist.

PASSIVE VOICE.

- | | | |
|--|--|---|
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17. Perfect. | 18. Pluperfect.
19. Paulo-post Future.
20. First Aorist. | 21. First Future.
22. Second Aorist.
23. Second Future. |
|--|--|---|

The Moods are referred to as follows :—

- | | | |
|----------------------------------|---------------------------------|----------------------------------|
| α. Indicative.
β. Imperative. | γ. Subjunctive.
δ. Optative. | ε. Infinitive.
π. Participle. |
|----------------------------------|---------------------------------|----------------------------------|

FORMULA FOR PARSING.

SUBSTANTIVE.

From what ?
 Common or Proper ?
 Decline.
 Gender.
 Number.
 Case.
 Concord or Government.
 Syntax Rule.
 Derivation.

ADJECTIVE.

From what ?
 Number of Terminations ?
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 Number.
 Case.
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PARTICIPLE.

As Verb, as far as Tense ;
 Then as Adjective.

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